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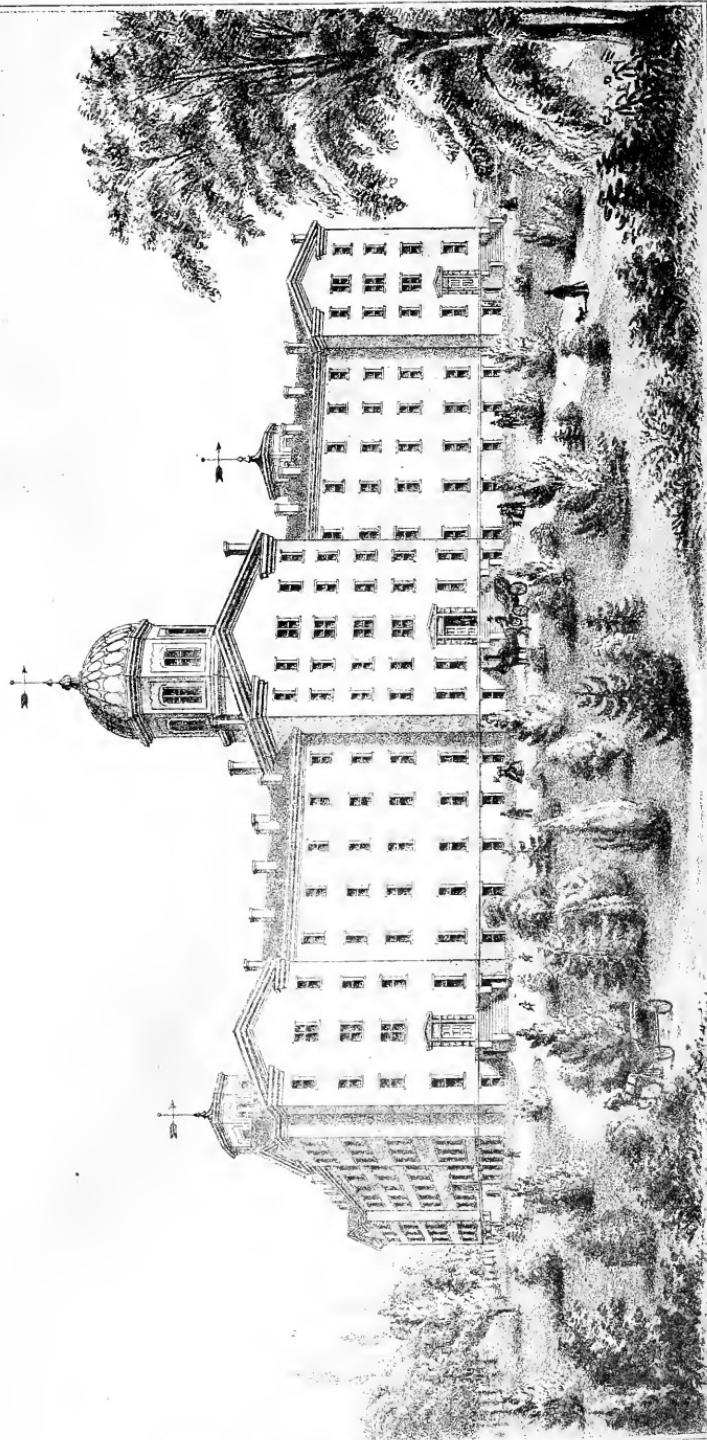
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People's College.

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## PHPEOPLE'S COLLEGE

*Chartered for the promotion of literature, Science, Arts and Agriculture.*

LOCATED AT HAVANA, SCHUYLER CO. NEW-YORK.

Printed for Strubridge & C<sup>o</sup> Lith. Cincinnati, O.

*Montour Falls,*

# PEOPLE'S COLLEGE:

## An Address

BY

Rev. ASA D. SMITH, D.D.

7

## Portions of Addresses

BY

Rev. MARK HOPKINS, D.D.,

Hon. H. GREELEY,

*AND* OTHERS;

AND

## CORRESPONDENCE.



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## A BRIEF EXPOSITION OF THE PLANS AND PURPOSES OF THE COLLEGE.

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THE present age has been preëminently productive of striking results, and its spirit has been displayed in almost numberless variety of forms to the high admiration of the civilized world. Valleys have been raised, mountains leveled, cleft, or tunneled, highways constructed, and machinery so applied and propelled, that velocity has virtually contracted greatly both space and time, and has made travel, which was once so difficult and wearisome, only pastime. The winds and the waters have been brought into new relations, and so made to perform in almost all the departments of labor, with exactitude and dispatch, what before had been thought to be impossibilities. The lightning has been sent obediently along a net-work of wires to distant places, enabling us to converse, as if face to face, friend with friend, in any part of the land ; and what is still more gratifying, and a ground of higher admiration is, that the present age has been productive of a more full and complete knowledge of the human mind, its necessities, and the best methods of supplying them.

The mind is immortal, but the material substance is perishable ; the one is the subject of enjoyment, the other a condition of it only ; the one is the mistress, the other her servant ; the one a cause, self-moving, self-controlling, the source of beauty, truth, justice, and goodness ; the other an effect only. Understanding is a well-spring of life, the foundation and frame-work of civilized society.

"The good we do men, however great, is ever transient ; the truths we leave them, are eternal."

Nor is this conviction limited and casual, but constant and prevalent. The fathers of this country possessed it, as evinced by their early efforts to found, at great sacrifice of labor and property, Harvard College ; by the common-school system, whose origin was coeval nearly with that of the Plymouth and the Massachusetts colonies ; it has descended to our own times, as is manifest by the profound interest which has, within the last quarter of a century, pervaded so many of the States of this confederacy, on the subject of education.

And, if we take counsel of the imagination, will not the same conclusion be forced upon us? Fulton, who first applied steam to navigation; Franklin, who first drew lightning from the clouds; and Morse, who has taught how, through its intervention, thought can make itself known at almost incalculable distances, have all so identified their names with their works, that they will be remembered and respected, while language lasts.

But as the generations go by, shall not the names of those men who have taught how the mind may be perfected, and have generously supplied the means of its accomplishment, shine with a more eminent lustre? The love of humanity holds an exalted rank among our active powers; those by consequence, who interest themselves most in what most redounds to the welfare of the race, making the greatest sacrifices for it, shall be most esteemed.

To educate is the highest of earthly employments, whether regarded in its effects upon mind itself, or in the beneficial results to follow from its increased grasp and energy.

We call this Institution the People's College, intending that the name shall indicate something of its purpose. The use of the word People's in this connection, has a particular significance. Not, however, that any engaged in erecting the College, would intimate that the highest authority known to the world resides in the people—that wisdom, power, and justice have their root and spring from them, and that other dependence is to be discarded: nor that any, so engaged, believe that the people, distinguishing the many from the few, the unlearned from the learned, best know their mental wants, and have the most skill to supply them: nor again, that humanity has so declined in the bosoms of the cultivated portions of men, that they are prepared to mock at or neglect altogether the wants of their less fortunate fellow-citizens: nor again, that any would bring down the standard of education in this country to a lower level than that to which it has attained. The name, as used by the founders of the College, intends nothing boastful or reproachful; it is meant to suggest only, what most reflecting persons concede, that some modification of the prevailing systems of college education in this country, is demanded to enable them better to subserve the wants of the people. The title is intended to be significant, 1st, because it is expected that the College will, on pecuniary

grounds, be more easily accessible to young persons seeking an education, than most institutions of similar grade; and 2d, because while the discipline of the mind, and instruction in the sciences and letters will be here properly cared for, the application of the sciences to the arts will be particularly attended to; thus making the College both a disciplinary and professional institution.

This College was chartered by the Legislature of New York, in April, 1853, and there were conferred upon it the immunities and privileges common to the colleges of the country. It is provided, however, in the charter, that the diplomas or honorary testimonials conferred on students, shall expressly specify the branches which the student has mastered, and those only.

The capital stock of the College may consist of \$500,000, and be increased to \$1,000,000.

The Institution was founded to promote literature, science, arts, and agriculture. Accordingly, it is to be, first, eminently educational; as it must be, or fail to answer the ends of its existence. Mental, no less than bodily growth and perfection, result from activity: it should be added, from that which is definite and systematic, and not from that which is fitful or misapplied. Education is the profoundest of sciences. Hence the People's College has, and must have, an end in common with all co-ordinate seminaries of learning, to be attained by substantially the same means; by means, that is, which are conformable to man's nature and relations. Man, now, is a complex being, not only as composed of body and mind—the mind is diverse in character. It is made up of groups of faculties, which we denominate intellect, sensitivity, and will. The means must therefore be definite, as answering to the law of habit, and diverse as answering to the diversified nature of the mind.

To give it consistency in its enlargement, the mind must be educated with respect to its powers of perception, conception, attention, memory, judgment, reason, and imagination; the emotions of beauty, reverence, adoration, and hope; the social, moral, and religious affections, the conscience and the will. By every method suggested by the judgment, experience, and revelation, man must be put into harmony with himself, the material and the sensible worlds around him, and with his God.

In the People's College are to be taught for the sake of discipline,

pure and mixed Mathematics, the Ancient and the Modern Languages, History, Geography, Aesthetics, Mental and Moral Philosophy, and the revelations of the Bible.

Our possessions are chiefly the effects of industry. The gifts of Providence are mostly the rewards of fidelity.

In recognition of these facts, the Trustees design, in the second place, to qualify their graduates for the efficient discharge of the practical duties of life, and to provide the means of elevating labor. And this is, more than any other, to be the distinguishing feature of this College; to lighten burdens by increasing the ability to bear them, and to remove oppression by removing the motives to it.

Hence, in the by-laws of the seminary, these are declared to be objects of its overseers. 1. To so arrange the exercises of students as to qualify them upon graduation to enter at once upon the business of their choice, by giving not only a theoretic, but a full, systematic, practical course of instruction, illustrative of the principles and laws upon which their business is based and should be conducted.

2. To elevate labor, by requiring each student to work upon the farm, or in the shop, a portion of each of five days in a week.

3. To afford adults opportunities of pursuing any favorite branch of study.

In subservience to these designs, students are to be required to master text-books on Geology, Botany, Chemistry, Entomology, Anatomy, Physiology, and the Natural Sciences generally; on Architecture, Engineering, Bridging, Road-making, Agriculture, Gardening, &c.

Courses of lectures are to be given, which not only the inmates of the College may attend, but the farmer, mechanic, or day-laborer also, defraying the expense of such attendance, if he choose, by working upon the farm or in the shops.

4. The farm and work-shops are to be models of imitation; to the end, that visitors from a distance, as well as the inhabitants of the surrounding country, may receive useful hints in respect to their various avocations.

5. It is intended, also, that here may be seen and procured the finest specimens of mechanism, the choicest varieties of fruits, grapes,

roots, &c., adapted to this climate, with the information essential to their culture; the best machines and implements adapted to mechanical and agricultural industry, with a full and particular description of their uses.

The College farm, which consists of two hundred acres of land of diversified soil, has been secured to the College by deed, and shops with their implements are soon to be provided, agreeably to the requirements of the Charter. Curricula of study have not been yet fully prepared. At a recent meeting of the Board, the following resolutions were, however, adopted:

1. That, until otherwise ordered, the Trustees of this College will endeavor to endow or otherwise provide for the maintenance of the following named Professorships in this Institution, viz. :

- 1st, A Professorship of Natural and Revealed Theology.
  - 2d, Of Intellectual and Moral Philosophy.
  - 3d, Of Jurisprudence and Political Economy.
  - 4th, Of Logic, and the Science and Art of Instruction.
  - 5th, Of Ancient and Modern History.
  - 6th, Of English Literature, Rhetoric, and Oratory.
  - 7th, Of Taste as applied to the Arts, and of the History of the Arts.
  - 8th, Of Anatomy, Physiology, Hygiene, and Veterinary.
  - 9th, Of Natural History, comprising Zoology, Ichthyology, and Entomology.
  - 10th, Of Chemistry, Botany, and Mineralogy.
  - 11th, Of Agricultural Chemistry, and Chemistry as applied to the Arts, and Geology.
  - 12th, Of Practical Agriculture.
  - 13th, Of Horticulture.
  - 14th, Of Mathematics, and Natural Philosophy.
  - 15th, Of the Application of the Sciences to the Arts, comprising Architecture, Engineering, &c.
  - 16th, Of Geography, Meteorology, and Astronomy.
  - 17th, Of the Latin and Greek Languages.
  - 18th, Of the Modern Languages.
  - 19th, Principal of the Preparatory Department.
2. That there shall be established three Courses of Study in this College, which shall be severally denominated Classical, Scientific,

and Provisional or Select; and for admission to the Classical department, students shall be required to sustain an examination in such studies as are now required to be pursued in order to admission to the other Colleges of the State. Students designing to pursue the Scientific Course of Study, shall be required to sustain an examination in English Grammar, Geography, Arithmetic, and Algebra, through Simple Equations. For admission to the Provisional or Select Course of Study, no more shall be required, than that the student shall have capacity and culture sufficient to enable him to pursue with profit to himself, and without hindrance to others, the branch or branches of study of his choice.

The length of the College Course to be pursued in the Classical and Scientific Departments, to entitle students in one case to the degree of Bachelor of Arts, and in the other to that of Bachelor of Science, shall be four years. Students, however, who may enter the College with the intention of pursuing a select course of study, shall, at the close of their course, be entitled to an examination in the branches pursued by them, and, if meritorious, to a certificate or diploma, carefully written and signed by the President of the College, and such other persons as may be hereafter designated, which shall expressly specify the branches pursued by them.

More recently, it has been established, that at an early day, a Preparatory Department shall be opened, to be connected with the College, to which the privileges of labor, so far as practicable, shall be extended; and that earnest efforts shall be made to keep the expenses of students at this College, including Tuition, Board, and Room-rent, as low as \$120 per annum. Each student will be allowed the avails of his labor, and, if so disposed, to apply them to the reduction of his expenses.

The College year will be divided into two terms of twenty weeks each, with two vacations of six weeks each, beginning, severally, about the twentieth of January and of July.

The first College term will commence, it is expected, during the first week of September, 1860.

The question, whether the moral and physical well-being of students would be best promoted by the adoption of the German method of permitting them to find their homes, as they might, in the various families of the neighborhood of the College, or by re-

quiring them to live at the Institution, has been agitated, and opinions regarding it are still divided.

But the presumption is strong, that a College of this character could not be successfully conducted on the German method. The routine of exercises, to avoid confusion and waste, must, it is manifest, be here performed with something of a military precision; and government, while it is conciliatory and kind, must be authoritative and pervading. The evils, therefore, resulting from association, must, it is believed, be here prevented by an increased cultivation of the social powers, by systematic labor, and by care.

The work on the College edifice was begun on the 8th day of September, 1857; and the main edifice, which is 216 feet long, and a centre projection rearward, designed for the chapel and dining-room, are now ready for roofing. The work already done on these buildings has cost about \$30,000.

The foundations of the outside walls, made of large, flat stones, weighing, some of them, from four to five tons each, embedded firmly in hydraulic cement, vary in width from nine to twelve feet, and are, on the average, three and a half feet deep. The basement walls are two feet thick and ten feet high, substantially made of the best quality of stone. The brick walls are sixteen inches thick, and rise to the height of more than seventy feet above the water-table. The building, when finished, will be three hundred and twenty feet long, fifty-two feet wide, and four stories high, above the basement. The wings, at either end, will be two hundred and six feet long, and of the same width and height as the main building; and the centre projection is seventy feet long by sixty-four feet wide. A cupola of octagonal form, thirty-six feet in diameter, and extending upwards fifty feet from the apex of the roof, is to surmount the building, and a cupola is to be placed on each of the end wings.

The house is to be arranged for a chapel of a size to seat 1300 persons, for ten lecture-rooms, forty-seven rooms for the President, Professors, Secretary, and Treasurer, and two hundred and twenty chambers for students, each to accommodate two persons. It will also contain a culinary department, and suitable rooms for the steward. It will be thoroughly ventilated into the chimneys, and heated by furnaces. Its estimated cost is \$175,000.

In respect, now, to the importance of this College enterprise, there will not, probably, be much difference of opinion. The wisdom of the means by which it is proposed to achieve the undertaking, must be left, in some measure, to the test of experience. They will be criticised, and the friends of the Institution have the right only to insist that the subject be candidly canvassed.

How are the funds for the accomplishment of so vast a work to be obtained, it is not here in place to inquire. But there are grounds to believe that the enterprise will not fail for the lack of funds to sustain it.

"And Isaac spake unto Abraham, his father," as they went on together through the wilderness of Sinai, we read, "and said, My father, behold the fire and the wood, but where is the lamb for a burnt offering? And Abraham said, My son, God will provide himself a lamb for a burnt offering."

Having begun this labor for the glory of Abraham's God, in the elevation and happiness of the human family, we may surely rely on his providence for the means of its successful accomplishment.

Almost on the very spot which constitutes the site of this College edifice, but a little more than half a century ago, the famous Indian Queen, Catharine Montour, had her wigwam, and was waited on by her savage attendants; barbarism and rudeness reigned throughout this wide, beautiful region of country, the monuments of which may still be seen. To fulfill some grand design, God has caused the change to take place, which we are permitted to witness; the wilderness and the solitary place to blossom as the rose. And can this be less than an earnest of the same Divine Power, still working in this land, of his beneficent regards to the attainment of a purpose of a similar character, more grand and glorious? Is it not history from which faith may derive support?

Unless the Lord build the house, they labor in vain that build it. But what people could ever say, as we can, "The Lord has been mindful of us"? How few really worthy schemes have failed, in this country, for the lack of funds to sustain them!

We assume, that this enterprise was commenced by Divine interposition, and that, if so begun, it is sure to be completed. The

College has friends devoted to it, in all parts of the State, and beyond it.\*

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### TRANSACTIONS OF THE TRUSTEES OF THE COLLEGE, AND A LIST OF GENTLEMEN COMPOSING THE BOARD.

*Resolved*, That a committee of three persons be appointed, whose duty it shall be to ascertain if some suitable persons can be found to take charge of and conduct on suitable terms the Mechanical Department, which may be connected with this College; to ascertain, also, from such persons, if found, what price, per hour, may be safely paid to students contracting to labor for them; on the supposition that students are to labor no more than four hours in one day and five days only in a week, and that the value of their labor is to increase with their progress in the art in which they may each engage; and report to the Board.

*Resolved*, That Mechanics, Artisans, and other individuals be respectfully requested to contribute to the People's College such models of machines and apparatus as they have in their possession (the Trustees pledging themselves to furnish a room at once, to be kept open to the public, suitable to protect such bequests, and to bring them into general notice), and that authors of books, public officers, and private individuals, be also respectfully requested to contribute to the library of the College such books as it may be convenient for them to do, and which may be of use to the Institution.

*Resolved*, That the Library of this College shall be kept in a room built for the purpose, to contain 32 alcoves at least, for books, and that every person contributing \$1000 to be expended for the

\*On the 8th of September, 1859, the following letter was addressed to the Hon. CHARLES COOK:

"DEAR SIR—I have a client who is about to make his will, and who desires to bequeath something to the People's College; having a good opinion of that institution.

"Will you forward to me, by return mail, this week if possible, the proper form of a bequest to that Institution, so that there may be no failure of the bequest by reason of its not being properly specified in the will? Yours, &c., \_\_\_\_\_."

It is also proper to add, that several gentlemen of extensive wealth, in the State, have given encouragement to the Trustees, that they will each contribute, as they have been prospered, to promote this great undertaking.

purchase of books, maps, or charts, for said College, shall have his name inscribed within or over the entrance to some one of said alcoves.

*Resolved*, That whenever any person shall contribute the sum of \$20,000 to establish a Professorship in this College, the Professorship so established shall be forever thereafter called by the name of the donor, or of some person designated by himself.

1. The Trustees shall hold meetings on the second Wednesday of November, February, May, and August, at ten o'clock A.M., at such place as a quorum of the Board may direct.

2. The Treasurer of the College shall give good and sufficient bonds for the faithful performance of his duties.

The Trustees are:

<i>Ex-officio Members.</i>	AMOS BROWN, President of the College.
	EDWIN D. MORGAN, Governor of the State.
	ROBERT CAMPBELL, Lt. Governor of the State.
	DEWITT C. LITTLEJOHN, Speaker of the Assembly.
	HENRY VAN DYKE, Superintendent of Public Instruction.

HORACE GREELEY.....	New York.
DANIEL S. DICKINSON.....	Broome.
WASHINGTON HUNT.....	Niagara.
ROSWELL HOLDEN.....	Schuyler.
D. C. McCALLUM.....	New York.
A. I. WYNKOOP.....	Chemung.
W. H. BANKS.....	"
C. J. CHATFIELD.....	Steuben.
JOHN MAGEE.....	"
S. ROBERTSON .....	Tompkins.
GEO. J. PUMPELLY.....	Tioga.
DAVID REES.....	"
CHARLES LEE.....	Yates.
T. R. MORGAN.....	Broome.
E. C. FROST.....	Schuyler.
CHARLES COOK.....	"
W. T. LAWRENCE.....	"

EDWIN B. MORGAN.....	Cayuga.
THURLOW WEED .....	Albany.
CONSTANT COOK.....	Steuben.
ERASTUS BROOKS.....	New York.
ASA D. SMITH, D.D. ....	"
JOSEPH CARSON.....	Schuyler.
JOHN ROSE.....	Yates.

## OFFICERS.

Rev. AMOS BROWN, LL.D., President.

Hon. DANIEL S. DICKINSON, LL.D., Chairman of the Board.

Hon. WILLIAM T. LAWRENCE, Vice-Chairman.

Hon. CHARLES COOK, Havana, Secretary.

T. L. MINIER, Esq., Havana, Treasurer.

Rev. S. MILLS DAY, A.M., Havana, Librarian.

*Executive Committee*—Hon. CHARLES COOK, Hon. WILLIAM T. LAWRENCE, Col. E. C. FROST, A. I. WYNKOOP, Esq., W. H. BANKS, Esq.

*Committee of Finance*—Hon. D. REES, Col. CHARLES LEE, ROSEWELL HOLDEN, Esq.

*Building Committee*—Hon. CHARLES COOK, Hon. D. C. McCALUM, Col. E. C. FROST, Col. CHARLES LEE, A. I. WYNKOOP, Esq.

*Architect*—S. B. ELLIOTT, Esq.

At a meeting of the Trustees, May 10th, 1859, Rev. F. G. HIBARD, D.D., editor of the *Northern Christian Advocate*, was appointed to the Professorship of Natural and Revealed Theology in the College.

At a meeting, August 24th, 1859, Prof. WM. H. BREWER, of Washington College, Pa., was elected Professor of Chemistry, Botany, and Mineralogy, and Prof. WM. W. FOLWELL, of Hobart Free College, Professor of the Latin and Greek Languages.

[PORTIONS OF THE CHARTER OF THE COLLEGE.]

# University of the State of New York.

## BY THE REGENTS OF THE UNIVERSITY OF THE STATE OF NEW YORK.

WHEREAS, the Trustees of "THE PEOPLE'S COLLEGE," an Institution chartered by the Legislature of the State of New York, on the twelfth day of April, 1853, and made subject to the visitation of the Regents of the University of the said State, by an Act of the said Legislature, passed on the twenty-fifth day of March, 1859, have made application to the said Regents for certain amendments to their said Charter; and public notice of the said application having been given to the satisfaction of the said Regents, and no objections having been made thereto, and the said Regents having considered the said application, and being of the opinion that sufficient cause has been shown for amending the said Charter as hereinafter provided for, do hereby, in virtue of the authority in them by law vested, *grant, ordain, determine, and declare* that the Charter of the said "THE PEOPLE'S COLLEGE," be, and the same is hereby amended as follows:

SECTION 1. The Governor and Lieutenant-Governor of this State, the Speaker of the House of Assembly, and the Superintendent of Public Instruction shall severally (in addition to the President of the said College, as already provided for) be *ex officio* members of the Board of Trustees of the said College. There shall be *twenty-four* Trustees of the said College, exclusive of the *ex officio* Trustees; and the present Board of Trustees, with the *ex officio* Trustees above named, shall continue to be the Trustees of the said College without any further election. The said Board of Trustees and their successors are authorized to fill all vacancies which may from time to time occur in their number, by death, resignation, or otherwise.

**SECTION 2.** The fourth section\* of the said charter is hereby amended by adding thereto as follows: "Nor shall any real estate of the College be leased for a term exceeding three years, nor shall any by-laws of the Board of Trustees be repealed or amended, or any new by-law be adopted unless by the same vote."

**SECTION 3.** There shall be an annual meeting of the said Trustees, at the College, at such time as they may by their standing by-laws prescribe; on which day, the persons who have contributed to the funds of the said College, and who are designated in the said Charter as stockholders, and who hold, or are entitled to certificates of the character hereinafter mentioned, may also hold a meeting at the said College, and appoint a committee of their number, not exceeding five, who shall have power to examine into the condition of the said College, its course of instruction, its finances, and all other matters pertaining to its welfare, and to report on the same to the Trustees, with any recommendations they may deem proper. A copy of every such report shall be transmitted by the Trustees to the Regents of the University with their annual report to the Regents, and the said Trustees shall state what action, if any, has been had on the said report, and in case they have declined to adopt the recommendations thereof, either wholly or in part, they shall state their reasons for so doing.

**SECTION 4.** The capital stock of the said corporation, as established by the sixth section of the Charter, shall hereafter be divided into shares of fifty dollars each: and every person who shall heretofore have contributed, or who may hereafter contribute at least that amount to the funds of the Institution, shall be entitled to receive a certificate therefor, in substantially the following form:

**STATE OF NEW YORK:**

It is hereby certified that A B has contributed —— dollars to the funds of "THE PEOPLE'S COLLEGE," an institution chartered by the Legislature of the State of New York, on the twelfth day of April, 1853; in virtue of which contribution the said A B has become a stockholder in the said Institution to that amount, repre-

\* § 4. The said Board of Trustees shall appoint the President, Professors, and such other officers and instructors as they deem necessary; but no President, Professor, or other officer of the College shall be appointed or removed, and no real estate bought or sold, except by a vote of two thirds of the members of the Board.

senting —— shares of fifty dollars each, which will entitle the said stockholder to one vote on each of the said shares actually held by him, at all meetings of the said stockholders. The said stock is transferable on the books of the said corporation in such manner as may be provided by its by-laws.

*In witness whereof,* the President and Treasurer (or other proper officers) of the said College, have hereunto subscribed their names this —— day of ——.

No person, unless he holds or is entitled to a certificate of the character aforesaid, shall be entitled to vote at the annual meeting of the contributors hereinbefore provided for; and every person shall be entitled at any such meeting to one vote for every fifty dollars contributed by him. The four *ex officio* Trustees hereinbefore appointed, shall be the representatives of all persons who have contributed to the said College smaller amounts than fifty dollars each: and they, or any or either of them, may attend any such meeting as aforesaid, and vote on the aggregate contributions to the said College of less than fifty dollars, each in like manner as other contributors. The said Trustees may accept contributions to the said College to an amount not exceeding *One Million* of dollars in the aggregate, to be considered as stock under the Charter as aforesaid, and for which certificates may be issued of the form above provided for.

SECTION 5. The said Trustees may organize the *said* College, and establish a course of instruction therein, as soon as they shall deem the same advisable, and may also make such by-laws as they shall deem proper in relation to the management of the said Institution, and the course of instruction therein, in the several particulars specified in the eighth section of the Charter, and particularly as to the persons who shall actually perform labor in some branch of productive industry, and the time they shall so labor, and the terms on which students shall be permitted to graduate; provided such by-laws be not inconsistent with the fundamental principles of the charter, as to which the said Regents may determine, should any question arise in regard thereto. The fourth subdivision of the said eighth section of the Charter, is hereby repealed.

SECTION 6. The Regents may at any time, alter, amend, or repeal this ordinance.

*In witness whereof* the said Regents have caused their common seal to be hereto affixed, and their Chancellor and Secretary have hereunto subscribed their names, this *twenty-seventh* day of *July*, in the year one thousand eight hundred and *fifty-nine*.

G. T. LANSING, *Chancellor.*

[L. S.]

S. B. WOOLWORTH, *Secretary.*

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After the conclusion of the celebration on Wednesday, the 10th of August, last, the stockholders of the College met at the Court House, in Havana, and appointed a Committee to examine into the financial condition of the College, its receipts and expenditures, &c., agreeably to the requirements of the foregoing Charter, and to report to the Board of Trustees.

The Committee consists of A. G. CAMPBELL, T. C. BRODERICK, PHINEAS CATLIN, JOHN CRAWFORD, and MADISON TREMAIN, Esqs.

## A D D R E S S

DELIVERED AT THE COLLEGE ON THE 10TH OF AUGUST, 1859, THE ANNIVERSARY  
OF THE TRUSTEES, BY

REV. ASA D. SMITH, D.D.,  
OF NEW YORK.

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As the eye of the thoughtful observer glances over both creation and Providence, it meets everywhere two diverse yet closely connected aspects. The first is that of permanency. It is an old universe that stretches about us. The same sun cometh forth from his gorgeous pavilion, that poured his radiance around the royal Psalmist. The same moon walketh in her brightness, on which looked of old the man of Uz. The same starry host glitters in the concave above us, on which, from the door of his tent, the patriarch Abraham gazed. The ancient mountains tower still toward the heavens. The rivers of the olden time still make their way to the ocean. Nay, the man of the early ages, is the very man that stands before us now. He has the same "human face divine," the same curious mechanism of intellect. The same heart beats in his bosom; the same conscience pleads for God and righteousness. His lot, too, is that of the years before the flood. Infancy, childhood, youth, manhood, walk still the old round. There are the same natal and nuptial joys, the same triumphs of peace and of war; the same adversities and disappointments, at home and abroad; the same pangs of bereavement, and the same agonies of the final hour. Human society has, in all essential features, its old type. There are still poverty and affluence, subjection and authority; the old correlations and antagonisms, not of the individual merely, but of families and nations. The conclusion of the wise man, thousands of years ago, is the very conclusion to which we come: "The thing which hath been is that which shall be; and that which is done is that which shall be done; and there is no new thing under the sun."

Yet as this aspect of permanency meets us, there comes with it, evermore, an aspect of change. The material creation is—to the untutored eye in part, and still more to the philosophic ken—in a state of perpetual flux. Bright stars have faded from the heavens; even the sun is moving ever along a mystic track, and spots come

and go on its disc. Of the earth on which we dwell, not a clod but is ever changing, not a river or a sea but has its shifting sands and shores; not a mountain but has its attritions—of ordinary gravitation, of the winds and the rains, or of the glacier and the avalanche. The coral formations, the geological depositions, and the volcanic upheavals are ever going forward; so that it is no wild dream to look, even in a naturalistic view, for “a new earth.” Not a living thing in field or forest but has its transitional aspects, its perpetual mutation. Not a human being, whose frame or whose intellect is to-day what it was yesterday. So numerous are the ever occurring transformations, that no question has more racked the brains of metaphysic men, than that old one of identity. The life of the family is like that of the individual, but a series of vicissitudes. So of the state, and so of that congeries of states by which the whole broad earth is possessed. In external condition, in tastes and opinions, in customs and manners, in governmental forms and fortunes, what a succession of changes has the whole history of our race presented. A fixture the Providence of God is, in one point of view, but in another, a never ceasing and ever varying current.

One of the chief marvels connected with this combination of the permanent and the transient, is the divine felicity with which they are woven together. A world ever old, and yet ever new; a Providence ever settled, and yet ever varying—this was the problem which the Great Master proposed to himself. With no startling abruptness, no revolting jar, are his transitions made. With a pleasing gradualism is the mountain shaded off into the valley. Imperceptibly almost, widens the rivulet into the river. Gently brightens the first blush of dawn into the fullness of day. Like the light crystals of winter, that come upon us with a touch as of down, so softly fall on man the snows of time. “Gray hairs are here and there upon him, yet he knoweth not.” With a quiet lapse, customs and dogmas come and go; families change, and at length melt away; dynasties and empires rise, decline, and pass out of being. As when we look on a series of dissolving views, and behold mutation after mutation come over the same edifice or the same landscape, yet all with the most perfect stillness, and with not the slightest balk or confusion; so is it, though after a grander and more perfect manner, in the glorious spectacle of the Divine Provi-

dence. In God's hand, there is no real conflict of the old with the new; there is no undue preference of the one to the other. They are in just the right relative proportion; there are harmonies perfect and exquisite between them. It is an old loom, but God can adjust a new web to it; it was framed with that design. It is an old warp, and the woof may have taken many a familiar figure already; but the swift-flying shuttle can inweave, without detriment, new figures—figures which shall seem, in the issue, the indispensable complement of the old.

Nor is this particular method of God's working to be regarded merely as an object of reverential and devout contemplation. Rightly apprehended, it suggests to us a lesson of practical wisdom—a lesson which will be found, we think, quite germane to the present occasion. His ways are, indeed, above our ways; yet, in their leading characteristics, they are ever an ensample for us. The orbs of the heavens above are made to be imaged, though it be dimly, on the depths below. As the Providence that is over us has to do both with the old and the new, so have we under that Providence. And in our treatment of these two great elements of our being and destiny, we are to copy, as we may, the Divine wisdom. For the careful and discriminating study of this perfect model, there is a cogent argument in the very limitation of our powers. We cannot see, as God does, the end from the beginning. Our minds have but narrow scope, and are liable hence to one-sided and partial views. So is it in all directions, but especially in that now indicated. Under the influence of peculiarities of temperament, association, and habitude, we are ever in danger of hurtful extremes, of either unduly exalting the old, or improperly magnifying the new.

To this latter peril, we of this new world, especially the more ardent and impulsive among us, are peculiarly exposed. It lies in our very origin as a people. It was from old evils, from hoary errors, abuses, and oppressions, our fathers fled, that in the depths of the forest's gloom, they might, under God, "make all things new." Blended ties of memory, love, and loyalty, did, indeed, bind them, for a time, to their fatherland. But of these, the first and the second were soon weakened, and the last was at length violently sundered. They were alone then—cut off, as it were, from all the world. They were beginners—they were layers of

foundations. For themselves they must think, and for themselves they must act. Long before the declaration of political independence, indeed, that of mental independence was fearlessly made. Never since the world began, have there been sturdier or bolder thinkers than our Puritan fathers. Before a "Thus saith the Lord," they "behaved and quieted" themselves "as a weaned child;" but other dictation or supreme authority, in all the universe they acknowledged none. If in the base or superstructure of the edifice they were rearing, a stone was laid, here and there, from the quarries or the fabrics of the old world, it was taken mainly because of its intrinsic fitness, and not merely because of its origin or associations. Possibly in some points they carried matters too far; it were but human to do so. Much more likely is such excess in us, who, if we inherit their spirit of self-reliance, have fallen off somewhat, it is to be feared, from their sober wisdom and stern integrity. National growth has nourished national pride; a spirit, both in the nation and the individual, eminently unfavorable to the power of precedent. From the models of other lands we are, in some respects, farther removed than even our Roundhead ancestors; and we have as yet no antiquities of our own, either to charm or to command us. Virgin fields still stretch around us; and forests, ancient indeed, but which speak to us rather of things new than old. We are still in the process of sowing, planting, and founding. With a self-confidence strong enough already, yet waxing rather than waning; bound by no venerable memories, held fast by no authoritative traditions; it is no marvel if we pass at times, in our devotion to the new, to ridiculous extremes; it is no wonder if in regard to the fairest and most precious forms of antiquity, we enact the part of the uncompromising iconoclast. And this tendency is all the greater from the general characteristics of the times on which we have fallen; from the world-wide agitation of mind, the unparalleled scrutinies which are everywhere going forward, and that spirit of progress which is encompassing the globe. Some there are among us who deem these, emphatically, the *first* times; especially as they are passing majestically over our own glorious land. Other ages and other generations are much to them as if they had never been. "What to us," say they, "in the science of mind, in politics, in ethical lore, or in theology, are the dogmas of

other days? They were, to great extent, but the immaturities of childish thought. We prove all things; we speculate and conclude for ourselves. What to us are time-hallowed institutions? This new era demands new instrumentalities and organisms, new correlations, channels, and motivities; to the forming of which we confidently address ourselves. Away with the old, that the blended wisdom and might of ‘Young America’ may give to the world her Eden again.”

While we deprecate such irreverent radicalism, hardly less to be deplored is the opposite extreme. In almost all mobility, there is something of promise; in its wide scope may be found, at least, some possibilities of good. Hope was the fellow even of the stirring evils of Pandora’s box. But what shall we say of that blind and stupid immobility, misnaming itself Conservatism, which broods over the great deep of human interests, not as did the Divine Spirit over the primal mass, to bring new creations of life, beauty, and glory out of it, but to keep the whole unchanged and stagnant? Some French wit has aptly represented it as, at the opening of the six days’ process, imploring the Most High to conserve old chaos! Some there are, even in this land of free thought, and these days of advancement, who see little good but in the times gone by. No rising sun do they worship, but rather, by faith, the suns that have set. The old opinions, the old styles of character, the old shaping of institutions—these are the objects of their veneration. The world seems to them in its decline—a thousand tokens of its dotage meet them on every hand. Their vaunted specimens of manhood are of the fossil order; low esteem have they of all present excellency. To their distempered vision, quite reversing the old Scripture adage, a dead dog is better than a living lion. Morbidly fearful of all innovation are they—disposed to magnify the merest possibilities of evil. “Let us hold fast,” they say, “to whatever of good is left us. Let us not put to hazard the little of our inheritance from the venerable past, which we have not as yet squandered. Let us have war to the knife with those insane radicals, who, under pretense of reform, would ‘turn the world upside down.’” It is with our eye both on this extreme and its opposite, and with the hope of presenting, in its outline, a safer and better middle course—it is with reference,

also, to the somewhat unique educational enterprise, whose first anniversary has called us together—that we speak now of *True Conservatism, or the due correlation of the old and the new.*

In looking for the principles by which this correlation is to be determined, one of the first thoughts that occur to us, is of the intimate connection between all the past and all the present. We may overlook or ignore it; we may act as if it were but a fancy—men do often so act; but it is still a fact, one of the clearest and most important, settled by God himself, and never disregarded by him. That linking of the old with the new, already adverted to, is not a merely mechanical or arbitrary adjustment; it is dynamic and vital. The whole universe, as it stretches through all ages, however various, is yet, we doubt not, a glorious unity. Especially is this true of that system of things to which we belong. It is one vast organism—so even old Plato conceived it—its parts all mysteriously and forcefully banded together; its successive periods but periods, in a qualified sense, of growth or development. We say in a qualified sense, as eschewing the error of those who have deified the principle of development; who, in magnifying second causes, have virtually thrust out of his own universe the Great First Cause. We separate not God from his own laws; we preclude not his interposition, at whatever point his wisdom may select. We admit, most readily, the origination, from period to period, of new series of causes—the interweaving of new cords or fibres with the manifold coil of Providence. What we assert is, that the universe, both in its extent and its duration, especially this little world of ours, is, in great degree, a system of secondary causation—causation ever connected with the throne of God, and in which, indeed, God is ever present. Human events are not as disconnected masses of dead matter; they are mainly as the links of an ever-lengthening chain; or as the particles of the vine, rather, bound to each other, as it stretches along the trellis, by vital affinities. We mean that event grows out of event, naturally and by settled laws, and clusters of events out of clusters of events, so that every age is linked not to the conterminous ages alone, but to all that have preceded it. We mean that, under God,—never excluding, but always including his presence—comprehending in our thought not only that immanent power which upholds all nature, but whatever touches of the

supernatural he has seen fit to interpose—these, however, all harmonizing with the natural,—we mean, I say, that all by-gone history is dynamically connected with all present and current history. Well has Carlyle expressed it, in his own peculiar manner: “The leafy, blossoming present time springs from the whole past, remembered and unrememberable. \* \* You will find fibrous roots of this day’s occurrences among the dust of Cadmus and Trismegistus, of Tubal Cain and Triptolemus; the tap-roots of them are with Father Adam himself, and the cinders of Eve’s first fire.”

Now, from this view of history and its materials, so unlike the almost mechanical view often presented, two practical inferences may be made. The first is, that it is the height of folly and self-delusion to think any human interest in a perfectly stationary condition; that not only are we to look for change, the common law of the finite, a law to which, willingly or unwillingly, we must conform ourselves, but progress is to be expected. Advancement, indeed, is the normal condition of man’s intellectual and spiritual nature. The fall has, it is true, produced derangement in this regard; but redemption restores the old order of things, and Providence ever harmonizes with redemption. By the Gospel forces supervening upon the fall, and working ever in the bosom of our lost humanity, and by connected and concurrent outward influences, step by step is the race to ascend toward Paradise regained. There is to be progress in spirit not merely, but as must ever happen, progress in all accompanying and surrounding forms. Forms have always, in relation to the informing or presiding spirit, a certain plasticity. They are, when most permanent, as the transparency, which, though it remains substantially the same, yet changes ever with the light that more and more brightly streams through it.

The other practical conclusion to which we referred is, that as human progress is not arbitrary and mechanical, but of a vital sort—as in its main character it is a development, rather than a series of independent changes—so while we seek and welcome all possible newness of excellence, we must yet cleave persistently to the roots and fountains of that excellence in the department of the old. Wherever there is growth, there must be something permanent that grows. Wherever there is development, there must be something abiding to be developed. There are old principles, which if you

let go, life shall surely go with them. There is an old spirit, which if the form come to lack, that shall soon be but a mass of corruption. Nay, there is an old form, to which you may give, indeed, a new attitude and juxtaposition, a new costume, and even a new hue and expression; but if you lay violent hands upon it, not even the spirit shall be left you. That may seem to you, my radical friend, but an uncomely creature that is laying your golden eggs, and insufferably tedious her processes may appear; but old *Aesop* can tell you how little thrift there will be in seeking to supersede them. It is the method of a true conservatism, to inquire, under all the lights both of reason and revelation, what, in the nature of things, must be cherished as permanent; and yet, out of the settled and abiding, what new good may be evolved. On the old foundations it would build, where it may, new superstructures; out of the old root, it would bring the new germ, and stalk, and leaf, and consummate flower.

That we may not, under the dog-star, grow weary of abstractions, and that we may the better subserve the end of utility—the object, especially, of the present occasion—let us make some brief application of the theory thus propounded. It has a bearing, first, on the old *morali*ties. These are mentioned first, not because duties come in the order of nature before beliefs, but because the ethical plane is the most common ground. Whatever men say of dogmas, all are loud in praise of the virtues, and all judge it important clearly to apprehend them. The forms of morality are as various and as manifold as the natures, circumstances, and relations of God's intelligent creatures. As circumstances and relations are ever changing, so these forms change. It were the acme of folly to take other ground; and it is the height of practical wisdom to judge what these mutations should be. But the great elements of virtue—those that must abide, whatever else passes away, though even the heavens and the earth come to an end—are few and simple. They may be reduced indeed, in the very last process of simplification to that one principle, which our Lord declared to be the fulfilling of the law. Yet for our present purpose, with a less minute analysis, we may speak of them as a glorious trinity—truth, justice, and love. These are the old things, which began with the beginning, and have claimed supremacy in every age. They are more

ancient indeed than the everlasting hills, and of wider circuit than that of earth through space. Truth, justice, and love are obligatory on all worlds. Various may be the application of these principles. In that respect there may be constantly unfolding novelties; just as the same sun is shining ever on new scenes, or as from the power of his rays there are ever-varying results. But the principles themselves remain the same. In the view of the single eye, they never grow dim; they never lose their grasp upon the upright conscience. With unfaltering tenacity a true conservatism maintains its hold upon them; and that is a rash and ruinous radicalism, which for any purpose, on any pretense, whether in high stations or in low, whether in public matters or in private, would limit or abrogate them.

From the old moralities we pass to the old *doctrines*. The beliefs of men, as we have already intimated, are fundamental; they modify conduct and they shape destiny. They should be well considered, then, and, in whatever direction, formed under the best possible lights. It is our present concern to say, that they should be formed under the guidance of a true conservatism. They are made up in all departments, and especially in the philosophic and religious, of the two great elements, the old and the new; and it is in the due correlation of these we advance toward perfectness. More than in any other way has truth been hindered, by putting the transient in place of the permanent, or the permanent in place of the transient—the personal, the provincial, the national, for the universal, or the reverse; by mistaking idiosyncrasies or excesses which must needs be for a time, for those divine fixtures which are, in their nature, eternal. Idols of the tribe, of the den, of the forum, of the theatre, there are—as the author of the *Novum Organon* has it—which it requires all possible care to distinguish from the goddess Truth.

We forbear, however, for obvious reasons, to particularize under this head; and hastening both to complete our circle of thought, and to link it with the present hour, we advert next to the old *institutions*. Institutions are but the grooves and channels, by which the prevalent beliefs, joined with the dominant moralities, go forth on their various missions; the moral machinery, by which, under God, principles elaborate human destiny. In view of all the great

permanencies, both of man's nature and condition, with which they must needs stand connected, it is fitting that there should be in them more or less of permanency. Some of them began with the earliest ages, and are for all time. Yet in harmony with an ever-present law of mutation, they, too, are ever subject to change. To maintain their substantial integrity, to see that in their essence and aim they receive no detriment, and yet that such mutation shall take place as the divine law of progress may require—this is the office of a true conservatism.

There is, first, the *Family* economy, established in Eden, and redolent still of the odors of Paradise. It has had, through human depravity, disastrous changes; and to counteract them, Christianity has been putting forth its restorative appliances. Yet we are far from fancying that perfection is attained. We accord with those who say, Let woman be more highly educated; let her be trained to be not the slave, but the companion of man. Let her be strong-minded as she may; but let her not cease to be gentle-minded. In seeking equality with man, let her not vainly seek identity. Let her neither ignore nor regret those immutable diversities, which are hardly less the stability than the adornment of home. Let all her rights be regarded; and in this relation, jurisprudence, it is admitted, has yet something to do. Give to the family economy, in all its departments, whatever of Christian improvement you may. Yet let no vain and visionary socialistic theory, in whatever plausible shape, either steal from us, or lower in our regard, that first boon of God to our yet sinless race.

The blessed *Sabbath* comes next in our thought, as it came next in the order of the divine appointment. Into its peacefulness and high devotion, the first bridal day lapsed; nor are hearts well wedded now, which are not prepared to welcome it. Clear it, if need be, of Pharisaic superstitions; though of these, in our lax age, there is little danger. But if you would have happy homes all over the land; to say nothing of higher spiritual good, if you would have the most perfect prevalence of order and external morality; if you would have all thrift abound, and all our political institutions held safe and permanent; guard, with a sleepless vigilance, this “pearl of days.”

Let the *State* receive whatever improvement it may. We are

not to presume that even in this free land, it is in all points faultless. While we guard, as well we may, against that merging of the individual in the body politic, which was a notable characteristic of the ancient republics, let us keep ourselves, no less carefully, from an excessive individualism. Let us hold fast to the principle of self-government which underlies our whole political fabric. Yet let us beware of the insane radicalism which in various ways would deify the popular will. Let us never forget, that while the divine will is the foundation of all government, it does at the same time overtop all government; the "higher law," properly understood, being thus as the granite, which while it lies deep at the mountain's base, crops out, also, at its sky-piercing summit.

We might speak of the *Church*, too, that highest of all social institutions; an institution which no "lodge," or "phalanx," or other humanly devised fraternity shall ever supersede; whose foundations and pillars, as to each one's faith they stand revealed, we should ever guard; whose ancient glories we should ever reverence, still welcoming whatever increment of brightness the advancing centuries may furnish. We might touch on that connected institution, the *Ministry*; not superannuated and effete, as some vainly suppose, but wielding a power for good unsurpassed in any preceding age; an institution whose essential functions and excellences are to abide, but which is never to repudiate the all-comprehending law of progress. We pass, however, as befits the occasion, to speak finally, of the *School*, and especially of that higher department of it, the Collegiate, to a new type of which our thoughts are here called. Foregoing all more general application of our subject, our position is, that in all the leading features of this People's College, the principles of a true conservatism are happily illustrated. While its up-rising walls are bedecked, to our mind's eye, with the fairest heraldry of the past, we see upon them, too, the most precious gems of the present, and the brightest prophetic symbols.

The plan of this Institution recognizes, in the first place, the primary importance of *moral culture*. It follows herein the best time-honored models. Even the old classic masters were reverent, in their way, above many a sciolist of modern times. In their teachings, at least, they put moral excellence above all other. "O beloved Pan, and all ye other gods of the place!" says Socrates in

Plato's *Phædrus*, "grant me to become beautiful in the inner man, and that, whatever outward things I have, may be at peace with those within." We have here the true idea of education, that which the best institutions of every age have recognized. Its highest aim is to secure inward beauty—not of the intellect alone, but of the heart—and all consequent harmonies with the outward. There is, without this, no development of the whole man. Not only is the higher nature neglected—that to which all else should be subordinated, for which indeed all else was made—but even the inferior powers fail of the happiest unfolding. The moral or spiritual element was designed as the main-spring of the whole complex machinery of our being; and if that be at fault, what wonder if all else go wrong? Even if the intellect be largely developed, so that a giant stand before you, the likelihood is that you look upon a giant madman. Many a sad illustration of this remark does the history of the world furnish. Carefully prepared statistics have gone far to show that mere mental culture has little effect even to diminish crime. The only observable change is in form, from the grosser to the more refined methods; subtle frauds, for example, taking the place of brute violence. The untutored boor delights in assault and battery, in burglary, or in arson. The educated knave peculates on a railroad company, or explodes a bank, or handles with light fingers the treasury of the state. A tool of keen edge is intellectual acumen; it is safe only as a well-trained conscience wields it.

Most grateful, therefore, was the announcement made at the outset, that the Bible was to be the corner-stone of this Institution. Not that the shibboleth of a sect is here to be honored, but Christianity in the broad sense—the Divine Word in its great generic aspects and influences, such as endear it to good men of all religious persuasions. Nothing could be of happier omen in relation to intellectual advancement. No book is so quickening to mind as the Bible, the product as it is of the Infinite Mind, and embracing, as it does, the broadest and loftiest themes. But it is in the line of heart-culture that we chiefly value it. In the fact that Christianity, not of the letter but of the spirit, not of the fossil but of the vital order—Christianity, not mediæval but sempiternal—is to walk hand in hand here with all good science, or, rather, is to hold all

good science as its ready servitor, we have one of those noble conservative features, which will commend this Institution to all well-balanced and sagacious minds.

It is a point of like excellence, that due honor is given to *the highest intellectual culture*. There is a tendency in this fast age, to depart in this regard from the wisdom of the ancients. There is a clamor in many quarters for the practical, so called, and a tendency to disparage the abstract, which is sure, in the long run, to defeat its own ends. "Of what avail to the living," it is asked, "can be those dead languages? What good can come of those dry profundities of the higher mathematics? What possible advantage in those airy metaphysical flights? Let us keep to facts, plain and palpable. Let our youth busy themselves with those processes of calculation only, that bear the stamp of utility. Enough for living men are the living languages." It is forgotten, in all this, that there is good training in all abstract study, that the mind is strengthened thereby for the plain every-day work. There are, besides, vital connections between all science; all learning helps all learning—all the higher learning, especially, all the lower. It is forgotten, too, that out of the abstract comes all the concrete, that the abstract underlies it all, that it is really mastered only as that is mastered, that other things being equal, the best thinker is the best worker, the best theorist the most truly practical man. Deep-thinking, depend upon it, is the mould in which all good practice is cast. It were well if the decriers of abstract science would remember their deep indebtedness to it. How omnipresent and all-pervading is it. How does it flash from the ploughshare, the spindle, and the loom; how radiant with it are the plainest vessels of our daily repast. Nor is the case altered, though our immediate obligation be to unlettered genius. How instinct with it is the iron man of the age, and the iron woman. As with a sort of creative power, it touches the fields, and they are clothed with a deeper verdure and a richer fruitage. It lights our dwellings for us; it bears pure and refreshing water to our lips; I need not tell you with what higher marvels, as of magic, it is crowning this nineteenth century. It is under the guidance of abstract science, however unconscious of it, our artisans, and even our day laborers are toiling. The plain things of the work-shop may all be traced back, directly or indirectly, to recondite arithme-

tical processes, to complex algebraic formulæ, to the curves and angles and right lines of the black-board; nay, even to still more abstract studies, whose only immediate result, beyond the discipline of the mind, was the discovery or the confirmation of some great general principle.

There has doubtless been in past ages, an error on the side of the abstract. In the times of the old schoolmen, inquiries were prosecuted often, which were every way unprofitable. We should be slow to remit the human mind to such problems, for example—however sublime in the eyes of Duns Scotus or Thomas Aquinas—as “Whether God loves a possible angel better than an actually existent fly?” or “Whether besides the actual being of real being, there be any other being necessary to cause a thing to be?” The clangor of fierce dispute on such topics will never, we opine, resound through these halls. Yet the friends of solid learning will rejoice to see that there is no running to the opposite extreme, that there is a holding fast to all the good things of the olden time. They will be pleased to observe in the programme of the Institution—not to be attained by all, yet open to all, and so duly honored—not only the ancient languages, with mathematics broadly considered, but intellectual philosophy in its fullest scope. No detriment will these studies be, but a help rather, as we have seen, to the more practical curriculum. It is gratifying to note, also, in the whole plan of instruction—as, in the outline, the Trustees have recently settled it—the stamp of a profound, comprehensive, methodizing science, a philosophic apprehension of the mutual relations and affinities of all the knowledges. The most empirical forms of study are felicitously linked with the most abstract and absolute.

It is another conservative trait of the People’s College, that it recognizes the *dignity of labor*. Herein it takes to itself the glory of man’s pristine state; for “the Lord God put him into the garden of Eden to dress and to keep it.” Labor was good for him as yet unfallen; and though, as a sinner, he must needs pass from facile horticulture, relieved by angel-visits, to harder agriculture, beset with thorns and thistles, yet with the very sweat of the brow, the divine benignity has mingled a blessing. It is good that man be in some way a worker—all ages have found it so. Honorable, indeed, is mere brain-work; no idlers are they who toil only in the

study. They are brethren all, as we have seen, in the sense of helpfulness, to him who labors in grosser ways. They are brethren, too, in honor. Old Cincinnatus will tell us so, and the great Apostle to the Gentiles, whose own hands ministered to his necessities, and our blessed Lord himself, who wrought in early life, as there is reason to think, at the trade of a carpenter. Nay, we have the divine example on a higher and broader scale. With what various mechanisms, the product of the Infinite Worker, is the universe replete. What a wondrous laboratory is it all. How works he, at once inviting and helping the toil of the husbandman, in the bosom of our mother earth. What subtle and potent implements are his—of sunlight that pierces and quickens it, of breezes that fan it, of rains that percolate through it, of dews that cool it, of manifold dynamic forces that permeate and transform it. What products are those of the tiller of the soil, co-working with his Divine Exemplar. What master-pieces of exquisite structure, of form, and of hue. With what living tapestries does he overspread the landscape—with what panoramas of beauty, such as art, at the best, can but faintly copy. How fundamental to domestic comfort, to social weal, to national wealth, is the vocation of the husbandman. Even that conceited, affected, supercilious thing, seen often in the streets of our cities, and called familiarly a dandy—so disdainful of all labor, all rural labor especially, so contemptuously ignorant of all that pertains to it, unable to recognize even a pumpkin, save that animated one at his upper extremity—not even he is exempt from the common indebtedness. Say, if you will, that the tailor and the barber made him—there is a measure of truth, we confess, in what you say; yet a little thought will show you how great is the dependence both of the tailor and the barber, and so of their finical handiwork, upon the honest toil he despises.

It is well that labor is to be honored here, the labor both of the field and the work-shop, by the large application of science to it. Thus, with a true conservatism, shall the substantial worth of the old be not only retained, but subjected to all the refining and elevating influences of the new. It is well that young men are to be taught to labor here. This feature of the plan shall be not merely a financial convenience, it shall be a great physical benefit. It shall restore to the modern culture that ancient gymnastic element

which has almost gone into desuetude. It shall wage an exterminating war with a multitude of ills which beset the path of the student. It shall give no quarter to hydra-headed dyspepsy, to nervous lassitudes, to bronchial tenderesses, to factitious cravings for narcotic stimulants. Putting the physical nature in better tone, it shall give tone to the intellectual. It shall fill these halls, not with walking skeletons, but with men worthy of the name. It shall tend powerfully to secure that inestimable combination, too often lacking in our modern seminaries of learning, yet celebrated in classic phrase, as the "mens sana in corpore sano."

I add, only, this Institution has a crowning claim on the favor of the soundest minds, in that it is a college *for the people*. Not that our other schools of the same class come in no sense under this designation. I assent to the claim preferred on their behalf, by my honored friend of Williams, whose words of wisdom were uttered over your newly-laid corner-stone. It is the glory of their history, that they have so largely "dispersed," that they have "given" even "to the poor." They have copied, in this, the best patterns of other days. It is the design of this Institution to make some advance in the same direction, to offer to the people—to all classes of them—some special facilities. It accords, herein, with one of the happiest tendencies of the age. A true conservatism—such as befits the times, such as is becoming more and more prevalent—while it would preserve all good old things, giving them all desirable modern complements and shapings, aims to keep only by diffusing. It is the conservatism of circulation, like that of the human frame, or of the great globe we inhabit. The age of monopoly has gone by. More and more, everywhere and in all things, in our own happy land especially, are the people cared for. All literature shows this. History was once mainly of crowned heads, and courts, and diplomacies, and armies, and battles. Now it takes us to the hamlet and the fireside. It interweaves now with its more gorgeous chronicles,

"The short and simple annals of the poor."

Fiction concerns itself, too, with the people, turning from the glare of aristocratic life to their lowest walks. Poetry has her "songs of labor," and Philosophy unfolds her mysteries "in the openings of the gates." Government leans more and more in the

same direction ; with many drawbacks, indeed, and vicissitudes of progress, it is becoming more and more *of* the people, and *for* the people. All institutions are feeling the general impulse, the college among them. Out of this impulse, so wise, so benevolent, so accordant with Christianity—born of it, indeed—so harmonious with all our political economies, this College has grown. In its adaptations of science to all popular uses ; in the choices of study it will afford ; in its gratuitous provisions ; in its facilities for self-support ; in its mechanical and agricultural models ; in the opening of its lectures to men of all classes ; in the connection and fellowship it proposes, of minds in the lower processes of culture with those in the higher ; the noble design is, to make it in deed just what it is in name. While its light shall gleam upon the summits of society—in a peculiar sense it may be said—there is no vale so lowly but shall be gladdened by it.

One of its most praiseworthy offices shall be, to draw from obscurity

*"Many a gem of purest ray serene."*

A vision of the future—one that may stand for many—unfolds itself as I speak. I see a bright-eyed, high-browed farmer's boy, of sun-burnt visage, “driving his team afield.” He moves mechanically along, his mind absent the while. He is a thoughtful boy. He is an indefatigable reader, devouring the newspapers, and the cheap magazines, and exhausting the village library. In the brief term of the winter's school, he is first in every study. He longs for higher opportunities, yet knows not how to find them. He has been a charmed listener at college commencements, as one catching strains of music from some Paradise, whose gates were closed against him. Oh, that those gates might open! Oh, that he, too, might tread those heights of science! He pours, at length, his aspirations into a fond mother's ear—the mother is the first confidant, usually, of the high-hearted boy. A ready and appreciative confidant is she, not alone from the love she bears him, but from her own lofty nature. Noble boys, commonly, have noble mothers. She lays the matter to heart ; she will press it, if possible, to some good issue. And so, at length, a family council

is held. "I would willingly spare his services," says the sympathizing father. "Upon these broad shoulders I would take, for his sake, even in life's decline, still heavier burdens. Time for study I would give him; but, in my straitened circumstances, I cannot possibly furnish the needful pecuniary means." The budding hopes of the boy are crushed; and, with a heavy heart, he goes back to the plough. But just now, upon him, as upon many others, a new light breaks. He reads, in the weekly papers, of the People's College, of its completed halls, its well-filled professorships, its ample courses of study, its means of self-sustenance. His purpose is quickly formed. He enrolls his name on the list of its pupils. Its highest honors crown him at last. A new jewel is set in his country's diadem.

Let this goodly enterprise go onward! Let nothing stay it—let all lend it a helping hand. It has had, thus far, not only the increasing favor of the community at large, but the manifest smile of a benignant Providence. Well may we congratulate its founders and its officers, on the auspicious circumstances in which they assemble to-day. My heart impels me to honor, as the proprieties of the occasion hardly allow, the individual liberality in which this institution had its origin. To what better use can the men of princely fortunes dedicate their treasures, than the diffusion among the people of all good knowledge? What a true conservatism is this, what a genuine nobleness of character does it indicate! I rejoice to see men of such proclivities rising up among us. My attention was attracted, recently, in our New York Broadway, by the very plain vehicle of one of the plainest of our citizens, yet one whose name is not unworthy to be mentioned on this occasion. A stranger might have fancied him some master-mechanic, riding to and fro to superintend his contracts. Yet I doubt if the equipage of Louis Napoleon would have awakened a deeper interest in my mind. He was the munificent founder of what, against his own design, we insist on calling the Cooper Institute. There were laurels, to my eye, on his brow, such as deck the authors of all like enterprises, compared with which those of Magenta and Solferino are as withered flowers. My heart throbs with a not dissimilar interest, as I gaze to-day upon these uprising walls. Be the benison of high Heaven still upon them. To the large charity

which has given birth to this undertaking, be other charities added—charities which shall bless as well those who give as those who take—until the work shall be consummated; till, from the confluence of many streams, a mighty river shall flow onward, refreshing and beautifying the whole broad landscape.

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LATTER HALF OF THE  
ADDRESS OF REV. MARK HOPKINS, D.D.,

PRESIDENT OF WILLIAMS COLLEGE,

*At the Laying of the Corner-stone of the College Edifice.*

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So far, then, as this Institution shall give a *liberal* education, it will not be distinctively, the People's College. It can be so only as it shall be of the nature of a professional school, and shall give instruction in the theory and practice of those occupations which are more generally pursued by the people. Such instructions it will, I presume, be the primary and specific object of the Institution to give, and the more perfectly it can combine with these an education truly liberal, the better. If, however, we are not to have virtually two institutions, one for a liberal, and one for a professional education, all experience shows that there will be required a large outlay, and much practical wisdom in the combination.

Is, then, an institution needed for these specific purposes? We say, Yes. This arises from the vast extension of the physical sciences within the last fifty years, and from their intimate connection with the business and enjoyment, and progress of society.

They have been like a newly discovered, or upheaved continent, rich in gems, and pearls, and mines of gold, and requiring old relations to be re-adjusted. These sciences have been taught in our colleges. Their professors have been its high priests; they must be an essential part of a liberal education. But there has been a growing feeling that the colleges did not, in that respect, meet the wants of the community. With this feeling I have sympathized,

and have never failed to encourage the establishment of lyceums, and of agricultural schools. Physical science is capable of being made popular, not only in its facts and wonderful applications, but in its principles. Let it be made so; let it be made accessible to the people, and to all the people.

And, sir, I should expect that an education in which physical science, and its practical application, rather than classical learning or metaphysical study, should be the predominating idea, would in some respects be superior to that given in our colleges, and thus tend to correct what is one-sided and partial in that; for, as I have said, the colleges have made mistakes.

And, 1st, it would tend to quicken and improve the powers of observation.

There is room in these sciences for inferences, in some, for those mathematically drawn; but the basis of all is observation, the use of the five senses, and the tendency is to improve the power of observation. In the college, the tendency is the other way, and this power is not cultivated as it may be and should be, and I think will be. Few know what capacities there are in the senses, till they attempt to supply the loss of one through another; and for want of the power of observing through them, many go through life "seeing and see not."

In the second place, such an education would tend to give a knowledge of *things* rather than of *words*. Education is concerned either with things, or with their signs. These are intimately associated; so much so, that, in our general speculations, we think by means of signs. These signs, combined into a language, have their laws, and are well worthy of study as monuments of a wisdom more than human, and as expressions and depositaries of human thought. But men have studied languages till they have forgotten the things they denote. They have reasoned by means of words, and have mistaken verbal connections for the connection of things. They have connected in sentences words which they supposed to correspond to things, when they did not, and so have spoken and written nonsense without knowing it. They have been word-mongers, verbal-triflers, than whom nothing could seem to earnest men more impertinent, in a world like this. There was a time when education consisted chiefly in the knowledge of language, and

the power of disposing words into logical formulas. But most educators now understand, that the knowledge of things is more important than that of their signs, and that the best way of teaching, respecting any thing that can be subjected to the senses, is to subject it to the senses. Let the thing be, not described only, but seen, and touched, and then it will be known.

No man knows, or can know, how the moon looks through a telescope, or a fixed star, or a nebula, till he sees it. No young person can adequately know granite, or mica slate, by description. Things capable of being learned through the senses, must be learned through the senses. This will require apparatus that shall illustrate every process of nature and of art, that shall sound the depths of nature both in her vastness and in her minuteness; it will require specimens, collections, cabinets, that shall epitomize nature, and present in one view, and in orderly arrangement, the scattered materials of science. In all this, the tendency of this Institution will be in the right direction.

Again, we may hope for improvement from this Institution in the combination of physical with mental labor. This is a most important point, and presents a problem not yet solved.

The object here is, 1st, health; 2d, economy; and 3d, a knowledge of some manual occupation that may, if need be, be fallen back upon in after-life. Sir, I would that each of these objects might be accomplished for every literary man. It would give dignity to labor, and health and independence to literature. There are few objects more helpless or pitiable, than a man who attempts a liberal education, and through that to attain a support and position in society, and fails. Such cases are not uncommon. Parents make mistakes; young men make mistakes. Mentally, or morally, they are unqualified for that great work. Instead of gaining intellectual power they lose physical power; they smoke and lounge, and instead of getting an education, simply get muddled. What can they do? Some lose their health, and what can they do? They need to have, as the Apostle Paul, and the learned Jews generally had, some craft to fall back upon. This the colleges cannot give. At present, they attempt nothing systematically. The whole thing is lumbering along. Manual-labor schools are regarded as a failure, and the country is lying on its oars. The best the

colleges can do, is to give to the muscles a training according to the system of Ling, having for its end their symmetrical development, and perfection; that is to give them a liberal education. This they ought to do. If any one will furnish the means, I will see that it shall be done in one College at least. But even this would not be as desirable as what is proposed in this Institution. What would be the most desirable of all, and I think perfectly practicable here, would be a combination of what may be called a liberal and professional training for the muscular system. At any rate, let us have some training. Any system of education which results practically in the deterioration of the body, is false. Why should this complex and wonderful system be ignored, and its health and capabilities of symmetry, and grace, and power, and of ministering to the higher wants of the spirit, be wholly neglected, or left to inexperience and caprice? Leave young men to themselves, with their innate tendencies to indolence, and with the prevalent wretched habits in regard to narcotics, and many of them will deteriorate. You see it, and would gladly prevent it, but are powerless. Sir, I go heartily with this Institution in its attempt to solve the problem of a right combination of physical with mental labor, and of both, so far as possible, with self-support.

But the great object of a People's College, and one that would justify any outlay, is to unite in the same person, the hands that do the working, with the head that does the thinking. It is the mastery of nature by science, and then the intelligent application of science, with and without mechanism, to the purposes of human life. It is one great feature of this age, that mechanism and science are in such intimate combination with all our industrial products and pursuits. By machinery we spin, and weave, and plant, and mow, and reap, and chisel, and plane, and knit, and sew, and travel. Some of the machinery seems to think, and so rapid is the improvement in it, that the machinery of one year scarcely serves for the next. It is scarcely more a business now to produce what is immediately needed for man, than to produce the machinery for producing that. So also, by science we analyze and compound soils, we make and apply manures, we bleach, and dye, and tan leather, we avail ourselves of the affinities, attractions, repulsions, powers of combination that there are in matter, and

reach the precise element that does the work in every process. We make steam mightier than a giant, and as versatile as a Yankee. We make an artist of the sun, and of the lightning an engraver and a post-boy.

In this way the primitive implements and processes of a simple and rude period are superseded, the products of industry, and the demands for them are diversified and increased a thousand-fold; and as these are increased, so are wealth and leisure. But as this process goes on, it is obvious that intelligence, skill, a knowledge of principles, and the power of adaptation to emergencies in applying them, will enter more and more into all production; and that what will amount to a high, if not to a liberal education, will be required in conducting most profitably industrial pursuits.

In managing every machine that has a principle, in conducting every process that has a philosophy, we would have those who manage the machine understand the principle, those who conduct the process understand its philosophy.

Guided by such knowledge, labor will be respected, and will be profitable. We thus reach two elements that are indispensable to the prosperity of free institutions, and which, with the moral element, will secure that prosperity, and give them a resistless power of extension. These are, *labor respected*, and *labor compensated*. Let labor be respected as it should be, and compensated as it should be, and you may fling to the winds all fear for the extension, or permanent existence of slavery. But to be respected, labor must not only be free, it must be intelligent; and we all know that, as a general rule, compensation will be as the intelligence and skill required in the labor. Sir, we hope that this Institution is to do something, is to do much in promoting respect for labor, and compensation for labor. We trust that it will be to these the means of a permanent onward step. In the great conflict that is now going on between, I will not say free and slave labor, but between labor enlightened and respected, and labor imbruted and despised, we trust that this Institution will be a prominent agent in harnessing the agencies of nature, and the might of machinery, to our free institutions, and in bearing them on with augmented beauty and power, to their full and ultimate triumph.

In all these points will this Institution be in accordance with the

Bible, and in none more so than in the study of the works of God for the benefit of man. "Consider," says the Scripture, "the wondrous works of God." "Dost thou know the balancing of the clouds, the wondrous works of him which is perfect in knowledge?" "The works of the Lord are great, *sought out* of all them that have pleasure therein." The Bible has no fear; we have no fear of any conflict with the Bible from a study of the works of God. Certainly there are points in the study of those works at which men may diverge into skepticism. When they look at the origin of matter, and the impossibility of conceiving of its creation, they may identify it with the substance of God. When they look at those uniformities on which science is based, they may see evidence of nothing higher than an impersonal power. But these are the very points where an enlightened reason would stand with the highest wonder and adoration. Certainly we cannot fathom the mystery of creation; but it is only in the presence of that, and others like that, that speculation becomes rapt into a rational wonder, and that the spirit echoes back the words of inspiration: "Who by searching, can find out God?" Certainly we are placed in the midst of a vast system of uniformities which we call nature, uniformities of succession, and uniformities of construction; but it is only when we see that it is in that very uniformity that there lies all the power there is in nature of teaching man; that from it is derived all the power that man has over nature; only when we see it thus ministering to freedom, and therefore originated in freedom, and upheld by the might of Infinite Will, that the spirit again echoes back most fully the words of inspiration: "Great and marvelous are *thy* works, Lord God Almighty."

These general observations I make without having been in the counsels of those who have originated this Institution, and with no knowledge of local questions. I make them on broad grounds, feeling that the vast increase of physical science, and the change of its relations to industrial pursuits, require a diversity of institutions. I make them, too, willing that great resources should be held by intelligent men "with a limber elbow," to make trial of new combinations in the educational elements. I do not believe that perfection in education is yet reached. I do not believe that we have yet learned how to make of man all that may be made of him. Who

shall say this of man, the most complex, and impressible, and flexible of all beings, when we are daily finding new capabilities and uses in the simplest objects and elements around us? Here is a fiddle with one string. See what sounds you can bring from it. Now let a musician of high power take it, and you will see that there are capabilities in it that you did not know how to bring out. But now let Ole Bull take it, and it will appear that there are capabilities in that one fiddle-string that have been unknown since the world began. Can *he* exhaust them? I do not know. But so far as matter is capable of education, that fiddle-string would be perfectly educated only when every capacity for music there was in it should be called out. Take some water; it may become two separate gases, or vapor, or snow, or ice, or steam: in becoming ice, it may split rocks; as steam, it drives engines; in the hydraulic press, it may move the world. Is it yet trained as it may be? Here is electricity. Now it is the bolt of heaven; now the plaything of a philosopher; now a medical agent; now it passes from city to city, and tells the news; and now it is taught to traverse the bed of the Atlantic, and was but yesterday writing the names of Field, and of his associates, in letters of fire all over the land. Who shall teach it the next lesson? Who bring out all its capacity?

Up to a certain point, man is like matter, acting by a law of necessity, as he is acted upon. Here he will be fully educated only as every susceptibility is awakened, and every harmony between him and the external universe is called forth. But beyond this, man is an *agent*, with the power in himself of a free and independent activity. Here is the baffling element, the source of an endless complexity. This free and spiritual being! Who shall, I will not say, teach him knowledge—that were little; but *who shall lead him to subject himself to the laws of his own being?* In this alone, is the development of a true manhood. Without this, what is commonly called education, acquisitions, accomplishments, polish, trained faculties, the subjection of nature, are as nothing. These are a part of education, but not its essential part. Who shall combine all these into one harmonious whole? That would be education. Who shall give us that noblest of all products, a true man? In this great work, we welcome every aid. We welcome the aid of the Institution whose corner-stone has now been laid. Long may it stand, a monument to the wisdom of its founders, an ornament and a blessing to this beautiful region.

## A D D R E S S

BY THE HON. HORACE GREELEY, AT THE SAME TIME.

FELLOW-CITIZENS AND FRIENDS: As one of the early and earnest, if not very efficient advocates of this College, allow me to state briefly the ideas and purposes which animated the pioneers in the enterprise of which we to-day celebrate the preliminary triumph.

I. The germinal idea of the People's College affirms the necessity of a thorough and appropriate education for the Practical Man in whatever department of Business or Industry. The Farmer, Mechanic, Manufacturer, Engineer, Miner, &c., &c., needs to understand thoroughly the materials he employs or moulds, and the laws which govern their various states and transmutations. In other words a thorough mastery of Geology, Chemistry, and the related Sciences, with their applications, is to-day the essential basis of fitness to lead or direct in any department of Industry. This knowledge we need seminaries to impart—seminaries which shall be devoted mainly, or at least emphatically, to Natural Science, and which shall not require of their pupils the devotion of their time and mental energies to the study of the Dead Languages. I am not here to denounce or disparage a classical course of study. I trust and have no doubt that facilities for pursuing such a course will be afforded and improved in this Institution. I only protest against the requirement of application to and proficiency in the Dead Languages of *all* College Students, regardless of the length of time they may be able to devote to study, and of the course of life they meditate. A classical education may be very appropriate, even indispensable for the embryo Lawyer or Clergyman, yet not at all suited to the wants of the prospective Farmer, Artisan, or Engineer. We want a seminary which recognizes the varying intellectual needs of all our aspiring youth, and suitably provides for them. We want a seminary which provides as fitly and thoroughly for the education of the "Captains of Industry," as Yale or Harvard does for those who are dedicated to either of the Professions.

II. We seek and meditate a perfect combination of Study with Labor. Of course, this is an enterprise of great difficulty, destined to encounter the most formidable obstacles from false pride, natural indolence, fashion, tradition, and exposure to ridicule. It is de-

plorably true that a large portion, if not even a majority, of our youth seeking a liberal education, addict themselves to Study in order that they may escape a life of Manual Labor, and would prefer not to study, if they knew how else to make a living without down-right muscular exertion, but they do not; so they submit to be ground through academy and college, not that they love study or its intellectual fruits, but that they may obtain a livelihood with the least possible sweat and toil. Of course, these will not be attracted by our programme, and it is probably well for us that they are not. But I think there is a class—small, perhaps, but increasing—who would fain study, not in order to escape their share of manual labor, but to qualify them to perform their part in it more efficiently and usefully—not in order to shun work, but to qualify them to work to better purpose. They have no mind to be made drudges, but they have faith in the ultimate elevation of mankind above the necessity of life-long, unintermittent drudgery, and they aspire to do something toward securing or hastening that consummation. They know that Manual Labor can only be dignified or elevated by rendering it more intelligent and efficient, and that this cannot be so long as the educated and the intellectual shun such labor, as fit only for boors.

Our idea regards physical Exertion as essential to human development, and Productive Industry as the natural, proper, God-given sphere of such exertion. Exercise, Recreation, Play, are well enough in their time and place; but Work is the Divine provision for developing and strengthening the physical frame. Dyspepsia, Debility, and a hundred forms of wasting disease, are the results of ignorance or defiance of this truth. The stagnant marsh, and the free, pure running stream, aptly exemplify the disparity in health and vigor between the worker and the idler. Intellectual labor, rightly directed, is noble—far be it from me to disparage it—but it does not renovate and keep healthful the physical man. To this end, we insist, persistent muscular exertion is necessary, and, as it is always well that exercise should have a purpose other than exercise, every human being not paralytic or bedridden should bear a part in Manual Labor, and the young and immature most of all. The brain-sweat of the student—the tax levied by study on the circulation and the vision—are best counteracted by a daily devotion of a few hours to Manual Labor.

Moreover, there are thousands of intellectual, aspiring youth, who are engaged in a stern wrestle with poverty—who have no relatives who can essentially aid them, and only a few dollars and their own muscles between them and the alms-house. These would gladly qualify themselves for the highest usefulness; but how shall they? If they must give six months of each year to teaching, or some other vocation, in order to provide means for pursuing their studies through the residue of the year, their progress must be slow indeed. But bring the study and the work together—let three or four hours of labor break up the monotony of the day's lessons—and they may pursue their studies from New-Year's to Christmas, and from their sixteenth year to their twenty-first, respectively, should they see fit, without serious or damaging interruption. I know that great difficulties are to be encountered, great obstacles surmounted, in the outset; but I feel confident that each student of sixteen years or over, who gives twenty hours per week to manual labor at this College, may earn at least \$1 per week from the outset, and ultimately \$2, and in some cases \$3 per week by such labor. How welcome an accession to his scanty means many a needy student would find this sum, I need not insist on. And when it is considered that this modicum of labor would at the same time conduce to his health, vigor, and physical development, and tend to qualify him for usefulness and independence in after-life, I feel that the importance and beneficence of the requirements of manual labor, embodied in the constitution of this College, cannot be over-estimated.

III. Another idea, cherished by the friends of this enterprise, was that of Justice to Woman. They did not attempt to indicate nor to define Woman's Sphere—to decide that she ought or ought not to vote or sit on juries—to prescribe how she should dress, nor what should be the limits of her field of life-long exertion. They did not assume that her education should be identical with that of the stronger sex, nor to indicate wherein it should be peculiar; but they *did* intend that the People's College should afford equal facilities and opportunities to Young Women as to Young Men, and should proffer them as freely to the former as to the latter, allowing each student under the guidance of his or her parents, with the counsel of the Faculty, to decide for him or herself what studies to

pursue and what emphasis should be given to each. They believed that Woman, like Man, might be trusted to determine for herself what studies were adapted to her needs, and what acquirements would most conduce to her own preparation for, and efficiency in, the duties of active life. They held the education of the two sexes together to be advantageous if not indispensable to both, imparting strength, earnestness, and dignity to Woman, and grace, sweetness, and purity to Man. They believed that such commingling in the halls of learning would animate the efforts and accelerate the progress of the youth of either sex, through the influence of the natural and laudable aspiration of each to achieve and enjoy the good opinion of the other. They believed that the mere aspect of a College whereto both sexes are welcomed as students, would present a strong contrast to the naked, slovenly, neglected, ungraceful, cheerless appearance of the old-school Colleges, which would furnish of itself a strong argument in favor of the more generous plan. I trust this idea of the pioneers will not be ignored by their successors.

Friends, a noble beginning has here been made; may the enterprise be vigorously prosecuted to completion. To this end, it is necessary that means should be provided; that the wealthy of their abundance, and the poorer according to their ability, should contribute to the founding and endowment of the noble Institution whose corner-stone we have just laid. Let each contribute who can, and a Seminary shall here be established which shall prove a blessing—the parent of kindred blessings—to your children and your children's children throughout future time.

### ADDRESS

BY THE REV. F. G. HIBBARD, D.D., EDITOR OF THE NORTHERN CHRISTIAN ADVOCATE.

**MR. PRESIDENT:** This College is intended to combine theory with practice, science with art, and thus give a practical application of the knowledge acquired at school. Practical wisdom is the highest wisdom. It is the latest growth of the human mind, the ripe autumn fruit of his intellectual labor. In childhood, the muscular and the animal prevail in man's character; in youth, he is

visionary, romantic, and unreal ; in manhood, he is intellectual and abstract ; and in age only does he become *practical*. It is so in the world's history. The progress of the race is but the growth of an individual upon a larger scale. The world has had its infancy of mere muscular and animal life. That was the age when man was engrossed in hunting, fishing, rude occupations, pyramid-building, war, and such like. It has also had its growth of romance, of mythology, poetry, and chivalry. It has had its manhood of the intellectual sciences, history, and the fine arts. But it is now only entering upon its mature style of practical life. The last thing a man learns is, how to apply his intellectual acquirements, his inventiveness, his genius, to procure for himself the practical comforts of life. The type of the ancient Grecian mind was in this respect full of admonition. Instead of advancing from the rude condition of childhood with a steady gradation to the higher useful arts, and thus developing civilization by a natural growth, the Grecian mind went clear over to the intellectual and abstract, and rested there. The Greeks cultivated metaphysics, and logic and poetry, and some of the fine arts, to an extent that furnishes models for this age, while their domestic architecture, and style of domestic comforts, were rude and semi-barbarous. What is civilization ? Is it not the diffusion of the useful arts so that a standard of external comfort and enjoyment, based upon correct knowledge and refinement, shall be common to all ranks of society ? This is practical wisdom. True civilization is the practical adaptation of science and philosophy to the comfort and well-being of man in society. This is the idea of the People's College. It is to teach men to apply their knowledge to practical uses. India, and Chaldea, and Egypt, and Greece, have had their systems of cosmogony, astrology, and metaphysics, but with all their knowledge of heaven and earth, they never knew how to make a plough. India has raised her cotton, since the days of Herodotus and earlier, but never knew how to construct a power-loom to weave it, or a jenny to spin it. This day, she ploughs her low lands from five to fifteen times before the soil is sufficiently broken for planting ; so rude are her instruments. Egypt supplied the world with corn, but she trod it into the earth after sowing, with the feet of cattle, and thrashed it after reaping in the same way, and never had a plough, or a cultivator, or a drag, or a thrashing-machine, that deserved the name. You may start from

the eastern shore of China, and travel leisurely westward through Asia and Europe, till you reach the western coast, and you will not find a people who know how to make a plough on correct philosophic principles, embodying the laws of the wedge, the inclined plane, and screw, for cutting, lifting, and turning the soil. The world is just learning the use of science. From the days of the first man who invented tea-drinking, down to this hour, men have been acquainted with the existence, and some of the properties of steam. But its use in the arts, manufactures, commerce, and as a mighty civilizer, was never known till a recent day. Men have been familiar with the appearance of lightning from the days of the first man, and have supposed it was good for nothing but to make thunder out of, till now, when we have made it subservient to the highest ends of man's intelligence, and a pacific bond of nations. We are getting to learn that God made the world for something. It is written in the Bible, "The earth hath he given to the children of men." But what does this vast patrimony avail us, if we cannot make it subserve our comforts? The world is not a great fishing and hunting-ground for savages, but a theatre of intelligence, and man is just learning how to press the laws of nature into his service, and harness her forces to do his work, and he finds that God has given him a rich inheritance.

Sir, the People's College is intended to teach agriculture and the useful arts in connection with scientific, mathematical, and classical knowledge, and it marks a new epoch in the history of education in this country. This magnificent edifice now going up, is to be a temple consecrated to practical wisdom. This Corner-Stone shall be the foundation of a new order of things, in the training of our youth. They shall go out from these halls furnished and skilled for the useful and substantial callings of life. This theory of education must prevail. And, while the fabric of our free institutions shall stand, while the love of the useful shall possess the human breast, this Institution shall remain to bless the world, and as a monument to the practical wisdom of this age.

A COMBINATION OF PORTIONS OF THE REMARKS OF  
DIFFERENT GENTLEMEN, ON THE DAY OF LAY-  
ING THE CORNER-STONE OF THE COLLEGE.

*Remarks of Hon. A. S. Diven, of Elmira.*

It is because I understand the design of this College to be to promote the equal and thorough education of youth in all conditions of life; to blend labor with knowledge, science with practice; thus elevating, ennobling, and equalizing the people; that I proclaim in its favor, and bid "God speed" to this noble effort, in the name of the sovereign power of this nation! Yes, sir, it is the people that must be sovereign in this land, and it is well known that as the sovereign is wise and just, the laws are good and wholesome. It is because this Institution is designed to enlighten and elevate the ruling power of the land, and diffuse happiness and justice, I again bid "God speed" to the College, and the liberal minds whose influence and money are rearing its walls above the foundation, this day commenced.

*Remark of ex-Gov. Clark.*

The People's College; it is of the people, and for the people, and will be sustained by the people.

*Remarks of Hon. Horace Greeley.*

So, in our enterprise of a People's College, there have been some who have done, as I trust many will do, nobly; and I deprecate that spirit which would heap all the honor upon a single head. That honor, none would be more eager to disclaim than he who, in our case, is asked to bear it. He does not aspire to be sole founder and benefactor of the People's College; there is enough here for many to do, and I for one claim the privilege of contributing my mite. Were a thousand to help, there would be work enough, honor enough for all. But to one man is it pre-eminently due, that we are this day assembled to rejoice over the People's College as no longer a mere project, a thing of words, an unrealized idea—but an Institution which has a local habitation and a name, and something more than these.

While many desired, and expected, and hoped, one man stepped forward and said, "The People's College shall be;" and it is. Enemies may say, that he had a personal end to gain; I would that all men had personal ends that they pursued so worthily. Detractors may urge, that he sought through the College, to build up his favorite village; I would that every wealthy man had a village that he would seek to build up by means like these. Let who will say, that this is a shrewd desire to achieve personal ends; I answer that only a noble soul can perceive that personal ends can be wisely subserved by such beneficent means.

I ask your concurrence, therefore, ladies and gentlemen, in this sentiment:

**CHARLES COOK**—the man who believed, and dared, and *did*.

*Remarks of Hon. Henry Bradley, of Penn Yan.*

To-day, we inaugurate a new practice; to-day, we enter upon a new era in the mechanic arts and in the agriculture of the country. From the People's College, young gentlemen farmers and mechanics will go forth with their literature and science, all over the land, shaping and moulding the handiwork of the honest people. Here, chemistry, electricity, and the analysis of soils will receive attention, from which may flow incalculable benefits to the operatives of a world.

The man who discerned the signs of the times; who allowed the wants of the people to reach and control his inmost convictions; who threw himself into circumstances of an increased responsibility; in short, the man who *believed, and dared, and did*, will be entitled to, and will receive from a grateful people, a brilliant page in his country's history.

*Remarks of Hon. Daniel S. Dickinson, LL.D.*

**MR. PRESIDENT:** If rightly conducted, the People's College will inaugurate a new era in moral and physical science, and will give firmness as well as harmony and beauty to the social structure: it will quicken the pulsations of society, and leap from the old cumbrous system which has ministered only to the few, to a system which will, in its fertilizing influences, cheer and bless the many; which will give us "men, high-minded men—men, who

their duties know, and knowing, dare maintain"—not mere reeds, which quiver before any passing breeze; but live oaks, of giant heart, which stretch out their defiant arms, and sink their roots so firm and deep in the soil, that they can withstand even the fury of the thunder-gust; men who are strong, not only in learning, but in virtuous individuality—filled with noble impulses, and moral daring for their execution; men, upon whose well-trained arm, every muscle will stand out like whip-cord—whose practised hand can do its perfect work in agriculture or the mechanic arts; men who will be lights in the great cause of human progress, and will beckon others onward, until indolence, intemperance, and all other social vices shall be driven from the abodes of civilization—until virtue, knowledge, and industry shall prevail throughout our land—until the light reflected from a nation so replete with elements of good, shall shoot athwart every ocean, and inspire others and less favored lands to emulate our example—in the education of the masses—in the practice of virtuous industry, and in that spirit of liberty which shall elevate, emancipate, and bless the whole brotherhood of man.

*Remarks of Rev. Dr. Jackson, President of Hobart Free College.*

I need not forewarn you, Mr. President, and the worthy gentlemen associated with you, that you are undertaking a vast enterprise. It will require unflagging energy and perseverance, given by the ripest wisdom, to win success. But you will, I doubt not, prove yourselves equal to every demand and every emergency. Let not clouds and darkness discourage you. If you are actuated by a high Christian purpose, and a true wisdom in adapting means to ends, the clouds will roll away, and the dawn of a brighter day will appear beyond.

I am called on to speak for the Colleges of Western New York. I would say, then, that these Colleges feel no jealousy towards the *People's College*. Its plans and aims are widely different, and there need be no interference or invidious competition. The mass to be educated is vast enough to absorb the energies and occupy to the utmost the best appliances of all. The Colleges of Western New York will rejoice to see the *People's College* achieving a great work in giving to the people of this State and of this country, a thorough, practical education. I say, then, to you, Mr. President, and to

your associates in this generous enterprise, the Colleges of Western New York bid the People's College a hearty "God speed."

*Remarks of Rev. Dr. Cowles, President of Elmira Female College.*

We are here celebrating the birth of another young College, and we mingle our joyful congratulations over such a vigorous and promising addition to the great family of Colleges and Universities of our State. This one seems to begin its life with remarkable vigor—it is already very large of its age, and of great promise. Only three years ago, a *sister* College was admitted to the great family of literary institutions—the first of its sex recognized by the State: that was the Elmira Female College, over which I have the honor to preside.

These two young Institutions, the People's College and the Elmira Female College, so near of an age, so near each other in locality, and having so many similar plans and principles, ought surely to cherish a special reciprocal intimacy, a truly fraternal and sisterly affection. The mission of both is almost a common one; the one to educate the people, the other to educate *wives* suitable for the people. There is so large a field for such institutions, they are as yet so few and so comparatively feeble, that it is preposterous to think of rivalry or jealousy. At least the supply of students ought to be sufficient to fill all that are now organized, and for one I shall most heartily rejoice to see the ample accommodations of the noble edifice of the People's College crowded with earnest students.

*Remarks of Rev. William H. Goodwin, D.D.*

But, sir, in responding to this professional compliment, I may not forget the delightful associations and import of this occasion.

This assemblage of eminent men—jurists and journalists, State functionaries and eminent civilians, clergymen, mechanics, and farmers, all are here as by a common impulse. The corps of citizen soldiers parades in the sultry march, with the many thousand delighted citizens that crowd upon the scene. Sir, the interest of this occasion is deep and unmistakable.

The great popular heart is stirred, for we have met to found a seat of learning for the masses, to lay the "Corner-stone" of the "PEOPLE'S COLLEGE."

It is fitting, sir, that here, at the outlet of the mineral wealth of Northern Pennsylvania and Southern New York, amidst this charming diversity of natural scenery, this noble enterprise should fix its locality, and rear this massive and splendid monument to popular learning.

It is a favorable indication, that with the rapid advances of our country in agriculture and commerce, there is happily a corresponding interest in the cause of popular education. If the mineral mountains of Northern Pennsylvania could pour through this valley their freight of golden ingots, such an influx of wealth would prove a *bane* rather than a *blessing*, if this, and the hundred seats of learning throughout our country, could not, by the power of cultivated mind, transform this vast accession of gain into the noble monuments of art and science.

It is well, sir, that the solid men of our country are learning that generous alchemy which transmutes the *material* into the *mental* and *precious*—the gold “that perisheth” into the “enduring riches.”

I could pity that man who, at the close of a long and laborious life, could show no more laudable or enduring monument of even a successful enterprise, than the boundary of ample lands or a well-filled coffer; but I could envy that man who, as the almoner of a noble generosity, largely gives to the “People’s College.”

Citizens of New York, I should do equal injustice to your convictions of right, and my own better impulses, if I did not, upon this occasion, say that to a generous citizen, in your midst to-day, you are especially indebted for the present success of this popular enterprise, and that, with the history and future success of the “People’s College,” the name of the Hon. Charles Cook must ever be nobly eminent. In conclusion, I do but express the prayer of the thousand hearts before me, when I say, “Heaven bless the People’s College,” and may it shed a mild and enduring glory upon the ages to come!

*Remarks of William Smith, Esq., Editor of the Times, Owego.*

Soon after the plan was devised, a meeting was held in Owego, and, with others, I was invited to address it. The speakers and hearers at that meeting had no hope that the plan of the Institu-

tion then explained, would be so soon realized ; had no idea that on the SECOND OF SEPTEMBER, 1858, the foundations of the building would actually be laid. The results of to-day have already far transcended our most sanguine expectations.

But, sir, this Institution differs materially from other Colleges. It is an experiment, and one of vast magnitude and importance. Hitherto the student of Arts, Science, and Literature, neither shov'd the plane, wielded the hammer, nor directed the chisel or file of the machinist. His hand was soft as that of the lady ; his mind was trained to explore the heights and depths of science ; but his muscles were untrained, and too often unstrung, by excess of mental labor. This Institution inauguates a great and vital change. It wed's together the labor of mind and the labor of body. It contemplates the complete training, the perfect development, of the physical and intellectual MAN.

In this Institution the student will not only read the lofty verse of Virgil's Georgics, but will reduce his rules to practice while following the "trailing-footed" oxen spoken of by Homer. The Differential and Integral Calculus will commingle with the ring of the anvil and the whirr of the machine-shop. The mechanic's toil will be diversified by the Histories of Tacitus or the eloquence of Cicero and Demosthenes. The elevation which mental training and intellectual power confer, will be somewhat lessened by being blended with the more common and ordinary industrial occupations of every-day life, while the physical man will be correspondingly elevated, refined, and ennobled.

The People's College is then a great experiment, and to its complete realization and fruition, the rising generation of the people are now looking with anxious hopes. It will be difficult, perhaps impossible, during the first years of its actual operation, to come up to the expectations of the masses ; but that it will be ultimately successful, and not only successful, but become the germ and type for other kindred institutions, reaching still farther and ascending still higher, it may be, than the People's College, few will question, and none can doubt.

*Remarks of Prof. J. Allen, Principal of Alfred Academy.*

MR. PRESIDENT: You and your co-laborers are doing a great and God-like work. If causing the sun to rise on the evil and on the good, and sending the rain on the just and on the unjust, is a proof of the divine perfection of our Heavenly Father, I can but believe that we are imitating those divine perfections, when we cause the sun of science to rise on those groping in ignorance, and the blessings of knowledge to be showered on all who thirst for its blessings. Yes, Mr. President, in inaugurating to-day the People's College, may I not congratulate you at having not only inaugurated a benevolent, a sublime, but even a divine idea?

The people, in their earnest strivings to raise themselves up to a higher point of intelligence and usefulness—in their earnest longings after the light of science and the development of their latent, their slumbering power, are about to give expression and embodiment to these longings and strivings, in that splendid structure, the corner-stone of which has been so auspiciously laid to-day. That edifice, sir, if perfected, as begun, will be a People's College, well worthy of the people. It will be a most fit exponent of the onward and upward progress of humanity.



## C O R R E S P O N D E N C E .

*From the Havana Journal, August 13, 1859.*

We have to-day to chronicle another anniversary meeting of the Trustees of the People's College. It was an occasion to which our citizens had looked forward with interest, and which passed off greatly to their gratification. The day was warm, but pleasant, and the number of persons present was some two thousand five hundred, a large gathering for the season of the year in this community of farmers. We saw in the crowd the Hon. Thurlow Weed, of Albany, Prof. Hyde, of Cazenovia, Rev. Messrs. Kellogg and Hunt, with other persons of prominence.

We publish letters from Gov. Morgan and Ex-Gov. Hunt, which explain themselves, and account for their not being here, as was anticipated.

The order of exercises for the day was as follows: A procession was formed near the Court-house, under the direction of Col. E. C. Frost, at 11 o'clock A.M., which was escorted to the ground, just south of the College, by the Cook Guards, and at the step of music, well discoursed by the new, but, as we certainly think, promising Millport Band.

Having reached the grounds selected for the public exercises of the day, the Hon. Charles Cook was, in the absence of the Chairman of the Trustees, called to preside, which he did in his usual urbane and felicitous way. The services opened by music from the Band; then followed a fervent and very appropriate prayer uttered by the Rev. Mr. Hunt, of Ithaca; then the eloquent, well-reasoned and well-adapted address of the Rev. Dr. Asa D. Smith, of New York, which we hope to have the privilege of publishing in full, hereafter; then some remarks from the President of the College, Rev. Dr. Brown.

Dr. B. read the letters of Gov. Morgan and Ex-Gov. Hunt, and proceeded to say that within the past eleven months, about fifty men had been kept constantly at work on the College edifice, during seasons appropriate for it; that nearly two millions of brick had been put into it, and that the money already expended on the work was little short of \$30,000.

He then said: It is sometimes asked, "Is the People's College needed? Since we have such a multitude of good colleges, why build another?" He acknowledged the pertinency of the question, but in reply to it, said: If we consider the threefold nature of education, which is, 1st, To enlarge and strengthen the powers of the mind; 2d, To afford a knowledge of things as they are, and their dependence on each other, their laws of action, &c., and to devise means for subserving ends—as the constructing of a watch, to mark the hours of the day—the coining of words, and systematizing them to facilitate the intercommunication of thought; and 3d, To give our other faculties ease and promptness to accomplish the purposes of the will; as in training the hand to write, the foot to dance, and the judgment, and reason, and imagination, to work in some defi-

nite and prescribed way; we should find a reason sufficient for the attempt to build the College. He said: Especially is this so, if we take into account our increased machine-power within the last century, and our improved methods of tilling the soil, and reflect that the chief object of erecting colleges has been to strengthen mind and give it judgment and skill in the use of language, leaving out of account, very much, the other and more practical subjects referred to.

As another argument for his belief, Dr. B. said that thinking men all over the country have come to believe in the necessity of People's Colleges to train the mind and muscle to do useful things; and he read extracts from four or five letters, out of the hundreds, he said, he had received, from poor young men from nearly every State in the Union, to show that this class of our fellow-citizens, for whom it is the first duty to provide, feel the necessity of a People's College, and are anxious to enjoy its privileges.

In answer to another question, "Can the College be built?" Dr. B. said it was the remark of Napoleon I. on a certain trying occasion, that he did not know the word retreat; and an individual among us, whom the Hon. Gerrit Smith had said to him looked like Napoleon, had put his hand to the plough, and would not look back. Other good men, here and elsewhere, he had reason to think, would come to his assistance.

He asked, Cannot twenty thousand dollars be raised in this county, in the way before described by us for a Schuyler County Professorship? and when an almost unanimous response "Yes," had been given to the question from the crowd, he replied, Let this be done, and the success of this enterprise is not doubtful.

At three o'clock the large dining-hall of the Montour House was filled by those prepared to do justice to the excellent dinner of the worthy landlord, Joseph Giles, Esq. After dinner there was, for an hour and a half, the flow of reason and feast of thought, when things grave, witty, and instructive, were said by Dr. Smith, Rev. Messrs. Day, Kellogg, and Hunt, Prof. Hyde, Hon. Henry Bradley, and others.

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NEW YORK, August 6, 1859.

MY DEAR SIR: On receiving your *second* letter, I resolved in my own mind, to attend your annual meeting, and have delayed a re-

ply, hoping I could be with you. But on coming to this city to-day, I find several public matters requiring my attention, which, to my regret, will deprive me of the pleasure of being with you on the 10th inst.

With much regard, yours,  
E. D. MORGAN.

Mr. AMOS BROWN, President of People's College, Havana.

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LOCKPORT, August 2, 1859.

DEAR SIR: I sincerely regret, that I am under paramount engagements which will prevent my attendance at the annual meeting of the Trustees of the People's College, on the 10th inst. But I cannot allow the occasion to pass without congratulating you on the progress which has been made towards establishing the Institution on a firm and durable basis.

Thanks to your own enlightened munificence and the generous coöperation of liberal minds in other sections of the State, the People's College, so long considered a doubtful experiment, is now to be regarded as a real institution, assuming a visible form and grand proportions, and preparing to enter upon its noble career of utility and beneficence.

It is truly an important addition to the educational system of our State. It opens a new and inviting avenue to the higher walks of science and learning, and will afford the means of mental culture and development to hundreds of our young men, whom nature has endowed with intellect and genius, while withholding the advantages of fortune. I cannot but regard it as one of the most laudable and judicious efforts of the day, for the diffusion of knowledge, and the improvement of the rising generation. The appeals which you propose to make to the community for aid and support, can scarcely fail to call forth a generous response. It would be impossible to present an object more worthy of public favor. I intend to visit the College as soon as my engagements will permit, and in the mean time, would request you to assure the Trustees of my sincere and unabated interest in the undertaking, which owes so much to their zealous and disinterested labors.

With great regard, I remain yours, truly,  
WASHINGTON HUNT.

Hon. CHARLES COOK, Havana.

ITHACA, N. Y., August 8, 1859.

Rev. AMOS BROWN, President, &c.:

DEAR SIR: I have the honor to acknowledge the receipt of your kind invitation to be present at your annual College meeting, on the 10th inst. I regret the necessity of saying, in reply, that prior engagements deprive me of the pleasure of meeting with you and your many friends on that occasion.

It affords me great pleasure to learn that the great cause of education is progressing, and that the prospective prosperity of your Institution is so full of promise.

Very respectfully, your obedient servant,

J. B. WILLIAMS.

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AURORA, Aug. 8, 1859.

MY DEAR SIR: I have, until this morning, expected to be with you on the 10th inst., but have just received a dispatch from New York, informing me that I must be there on Wednesday.

It is to me a matter of regret, that I cannot be with you and the many friends of the People's College, upon so interesting an occasion.

Very truly,

EDWIN B. MORGAN.

Hon. CHARLES COOK, Havana.

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BALLSTON SPA, August 8, 1859.

DEAR SIR: I have received your note of July 30, soliciting my attendance at the annual meeting of the Trustees of the People's College, to be held at Havana on the 10th inst. I have delayed answering until this time, hoping that I might be able to attend on the occasion, and thereby gratify a design I have long cherished, of visiting an interesting section of the State I have never seen; but my business is such that I shall be compelled to forego the anticipated pleasure.

Thanking you for the honor conferred by the invitation, and wishing all success to the Institution over which you have been called to preside, I subscribe myself,

Your obedient servant,

GEO. G. SCOTT.

Rev. AMOS BROWN, LL.D.

ELMIRA, Aug. 10, 1859.

REV. AMOS BROWN, DEAR SIR: I much regret that the extra duties required of me in preparation for our "Diocesan Convention," which is to be held here on Wednesday, prox., render it impossible for me to act as Chaplain of the Board of Trustees to-day, at Havana.

On first receiving notice of the public exercises proposed for to-day, in behalf of the People's College, I fully purposed to attend upon them, and now I feel the more disappointed, because I lose the honor of complying with your special invitation.

I hope the friends of the People's College will never pray in vain for the blessing of God or the favor of the people, and as one such friend, I pray for the heavenly and earthly supports to your noble enterprise.

Yours, very truly,

A. HULL.

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BATH, Aug. 8, 1859.

REV. A. BROWN, PRESIDENT, &c.—DEAR SIR: I had intended to attend the meeting of the People's College, on the 10th inst., until to-day, when I am called to Buffalo on urgent business. In consequence, I shall not be there. Hoping a good attendance, with satisfactory results,

I am, respectfully yours,

CONSTANT COOK.

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Among the distinguished strangers who attended our celebration, was Thurlow Weed, of the Albany *Evening Journal*. He and his daughter, and a lady friend of his daughter, arrived in town on Tuesday evening, and took rooms at the Montour House.

His reception by our citizens and the people generally, was warm and cordial, and must have been gratifying to him. After the exercises at the stand were concluded, great numbers of ladies and gentlemen were introduced to him. The People's College has his hearty approval. He was highly pleased with the College buildings, their location, and the variety of soil on the College farm, all of which he examined with much interest. Before leaving, he made himself a stockholder in the College.

*Correspondence of the Albany Evening Journal.*

SENECA LAKE—HAVANA—PEOPLE'S COLLEGE.—Though in early life a resident of Western New York, I have been so long away, that I had almost lost the recollection of the abounding fertility of her fields, the rich verdure of her forests, and the brightness and beauty of her land and water scenery. But a hasty excursion has brought back both the recollection and the reality in all that is luxuriant or beautiful in harvests or scenery.

Passing with railroad rapidity through the counties of Oneida, Onondaga, and Cayuga, where the husbandman was reaping the bountiful rewards of his industry, where every field drops its fatness, and where hills and valleys rejoice, we enjoyed, on a calm, clear afternoon, in a balmy, refreshing atmosphere, a run through the Seneca Lake, looking with intense and increasing admiration at the glorious landscape upon either side of it. We have seen something of lakes and scenery in other countries, but here was the perfection, the poetry of both. Such harvests as the farmers of Ovid and Dresden, Hector and Starkey, are gathering, gladden all hearts.

Our destination was Havana, a fresh, bright-looking village, through which a canal and railroad pass, and within which you see, in its edifices and institutions, the workings and impress of some master-mind. Twenty-nine years ago, Charles Cook came here as a contractor upon the Chemung Canal, and, while completing his contract, purchased a large tract of land upon the spot where "Queen Catharine Montour" resided in 1780, and founded a village which is largely indebted to his intelligence, enterprise, and munificence, for its growth and prosperity. He erected large stores and store-houses, a spacious building for the manufacture of agricultural implements, a planing-machine mill, a splendid hotel (the Montour House), a church which would grace any city in the Union; and finally, with the assistance of friends there and elsewhere, he is erecting a People's College, that is destined to confer the advantages of education upon generations of youth, who will rise up to reward their benefactors by lives of usefulness.

The People's College is a stately edifice, the exterior of which is nearly completed. It is surrounded by a large and fertile farm, upon whose broad acres students are to divide and diversify their time and labors between intellectual and agricultural pursuits.

There was a meeting of Trustees on Wednesday, and the citizens of the adjacent towns availed themselves of the occasion to visit the Institution. A procession formed in the village, and was escorted by a military company and brass band, to a grove in the rear of the College, where a most enlightened, interesting, practical, and eloquent address was delivered by the Rev. Dr. Smith, of New York. Rarely indeed have we enjoyed a richer intellectual repast. This was followed by a few energetic remarks from the Rev. Dr. Brown, the very able head of the College.

This People's College, of which I had heard much and thought but little, is to be emphatically, what its name imports. Completed and endowed, as I am confident it will be, thousands of young men, with bright intellects, who now struggle and sigh, in vain, for a liberal education, will find the doors of Learning and Science open.

In the People's College at Havana, the State is to have an Institution, worthy of public and private endowment and munificence.

THURLOW WEED.

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*A letter from Governor King.*

ALBANY, Aug. 30th, 1858.

DEAR SIR : Yours of the 26th inst. was received Saturday, on my return from Trenton Falls. I can only express my sincere regret that my sense of duty to the constituted authorities of the capital of the State, and in contemplation of the great event of the age, should have intervened between my promise to you and its performance. And I freely admit that I stand in need of your indulgence to make my excuse valid, and I trust acceptable. The sentiment prepared for the entertainment at your celebration, adds to my embarrassment on this occasion. And I am free to say that, while it is very pleasing to have agreeable things said of me, I am the more bound to you for the friendship and regard which it indicates on your part. The ceremonies here on the 1st inst., continue until late in the evening, and if I could leave at 6 p.m., to be on the cars all night would unfit me for the next day's work. If you will permit me, I will return a sentiment for the occasion, which I trust will be agreeable to you. "The People's College, founded

and endowed by a private citizen: may his liberality and public spirit receive a fitting response from the farmers of New York."

With sincere regard, I remain truly yours,

JOHN A. KING.

CHARLES COOK.

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*Letter from the Right Rev. Bishop De Lancey, D.D., LL.D.*

GENEVA, Sept. 1, 1858.

REVEREND AND DEAR SIR: Please to accept my thanks for your polite invitation to the laying of the corner-stone of the People's College, and to the dinner, and my regrets at not being able to attend, and believe me to be,

Faithfully, your friend and servant,

W. H. DE LANCEY.

Rev. Dr. BROWN, Havana.

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*A letter from the Hon. William Kelly.*

ELLERSBE, RHINEBECK, 9th Aug., 1858.

DEAR SIR: I acknowledge with thanks your polite invitation to be present at Havana on the interesting occasion of laying the corner-stone of the People's College, an event which must give pleasure to every friend of practical education in the State, and upon which you have my cordial congratulations.

If my engagements will at all permit it, I will be with you.

With much respect, I am your obedient servant,

WILLIAM KELLY.

Rev. A. BROWN, President.

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*From the Corning Journal, August 25th, 1859.*

PEOPLE'S COLLEGE.—We copy from the *Havana Journal* an account of the recent annual meeting of the Trustees. It was omitted last week for want of space. It is gratifying to learn that the meeting was largely attended, and that a general interest has been awakened in behalf of this College. This was shown by the letters (which were published in the *Journal*) from various distinguished men, and from the addresses at the meeting referred to. The munifi-

cence of Hon. CHARLES COOK secured the location of the building at Havana, and there is no reason to doubt of the early completion of the building, and the establishment of the People's College upon a permanent basis. Mr. Cook has enlisted in the work with his usual remarkable energy and perseverance, and to his influence and his ample fortune, the ultimate success of the enterprise must be largely due.

In thus linking his name with the early struggles of an Institution designed to accomplish great results to the cause of education in our land, Mr. C. is building an enduring monument. This College is the pioneer of institutions of learning for THE PEOPLE. Thus far in the history of the world the advantages of a liberal education have been mainly enjoyed by the sons of the wealthy, or those sustained by charitable funds. Others were obliged to make heroic sacrifices, or spend long years in labor to acquire the means to defray the expenses. Where an ardent desire for knowledge has prompted to intense exertion to keep up with the class through the year (while engaged half of the time in labor or teaching school), the graduate left the walls of his College with a ruined constitution, to find an early grave, or drag out an existence in suffering. But aside from this, the course of study is of little or no service in fitting men for the practical duties of life. The knowledge there acquired is of little avail, beyond the sphere of the professions. The People's College is designed for the masses of society. It is a realization of true democracy. The aim of its founders is to afford ample opportunities for acquiring such knowledge as will best enable men to become useful members of society, to educate the active, earnest young men of the country for the more important duties of common life. Thus, by enlarging greatly the field of knowledge, and rendering it accessible, an impulse will be given to the cause of education which shall elevate the standard among the people, and bless the world by yearly adding to the numbers of "educated men," those who are truly possessed of the advantages of a *liberal* education, and competent to fill with honor and usefulness any station in civil life.

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